ol. XCIV, No. 6 June, 1936

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE SPIRITUALITY OF THE "IMITATION OF CHRIST" 561
The Rev. JAMES J. KOCARNIK, St. Paul, Minnesota.

THE METHOD OF ST. SULPICE FOR NON-PAROCHIAL SCHOOL CHILDREN . . 572
The Rev. JOSEPH B. COLLINS, S.S., S.T.D., Ph.D., Washington, D. C.

BIOLOGICAL STERILITY AND FERTILITY IN WOMEN 582
FREDERICK W. RICE, M.D., New York City.

MORALITY OF THE "RHYTHM" THEORY 587
I. The Very Rev. A. VERMEERSCH, S.J., Louvain, Belgium.
II. The Rev. F. M. CAPELLO, S.J., Rome, Italy.
III. The Rev. H. B. MERKELBACK, O.P., Rome, Italy.
IV. The Rev. M. LOPEZ, S.J., Rome, Italy.
V. The Rev. F. HURTH, S.J., Valkenburg, Limburg, Holland.
The Rev. WILLIAM J. DOHENY, C.S.C., J.U.D., North Easton, Massachusetts.

THE MORAL ASPECTS OF PERIODICAL CONTINENCE 595
The Right Rev. JOHN A. RYAN, S.T.D., LL.D., Litt.D., Catholic University of America.

PRACTICES OF RELIGIOUS GUIDANCE OF WOMEN ENTERING RELIGION . . 598
The Rev. MAURICE S. SHEEHY, Ph.D., Washington, D. C.

ST. PAUL AND THE WEAKER BROTHER 609
The Rev. WILLIAM J. McGARRY, S.J., Weston, Massachusetts.

THE MISSIONARY SERVANTS AND RURAL MISSIONS 618
The Rev. JOACHIM V. BENSON, M.S.SS.T., Silver Spring, Maryland.

TEACHING OF THE ACTS OF THE APOSTLES. II. 624
The Rev. EDWARD P. ARBEZ, S.S., Washington, D. C.

CLANDESTINE MARRIAGES 628
The Rev. M. V. KELLY, C.S.B., Detroit, Michigan.

ARE CHILDREN BORN OF CATHOLICS EXEMPT FROM CANONICAL FORM OF MARRIAGE? 630
The Very Rev. VALENTINE T. SCHAAF, O.F.M., S.T.B., J.C.D., Catholic University of America.

ADMINISTRATOR OF PARISH AND THE "MISSA PRO POPULO" 633

CONTENTS CONTINUED ON PAGE VIII

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

Copyright, 1936. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

[Title-page, Contents and Index to Volume XCIV go with this number.]

American Priests are becoming more and more Canon Law minded. Evidences abound of this growing clerical interest in the Church's legislation. Ever since the publication of the new Code of Canon Law, in 1918, articles on the several phases of this subject have been appearing in our ecclesiastical reviews and many books on legal topics have been published.

Take an instance or two in point . . .

First: Within a twelvemonth of its first appearance in English, Archbishop Cicognani's CANON LAW has passed into its second edition. It has now been revised, page for page, by the author himself and the two translators, so as to bring it abreast of the most recent decisions of the Holy See. Experts in both civil and canon law have welcomed the volume as an outstanding piece of scholarship as well as a practical authority in its field. Its exhaustive commentary on each Canon of the First Book of the Code, the key to the rest of the Books of the whole Code, merits a sure place for the volume in every priest's working library.

In a recent message to the publisher, Archbishop McNicholas is good enough to say: "You have done a great service to the Church in publishing CANON LAW by His Excellency the Apostolic Delegate. It is the best and most complete commentary on the portion of Canon Law that it covers. We require our seminarians to have it as a companion volume of the Code."

Price, $5.00 *net*

* * *

Second: Another notable book in this clerical field has recently appeared—CANONICAL EVIDENCE IN MARRIAGE CASES, by the Rev. Francis Wanenmacher, Doctor of Canon Law of the Catholic University of America, Pastor Consultor and Pro-Synodal Judge of the Diocese of Buffalo.

Quite obviously, this is a book priests need in untangling the countless marital difficulties that are constantly being brought to the parish rectory. What the priest should do in the face of these problems and how they are to be canonically handled is the subject of this thoroughly practical handbook for the parish rectory.

Price, $3.50 *net*

THE ECCLESIASTICAL REVIEW

TENTH SERIES—VOL. IV.—(XCIV).—JUNE, 1936.—NO. 6.

THE SPIRITUALITY OF THE "IMITATION OF CHRIST".

WE SHALL more readily grasp the prevalent spirit of the *Imitation* if we first consider the historical spiritual setting which naturally cast an influence on this volume of internal consolations. The characteristic of the Middle Ages was a loving devotion to the Sacred Humanity of our Lord. Père Rousselot in his classic passage speaks of it thus: "The great novelty, the incomparable value of the medieval religion is an understanding and love, or rather a passion, for the Humanity of Christ; the Incarnate Word, *homo Christus Jesus,* is no longer merely the model to be imitated, the Guide to be followed, or from another point of view, the Uncreated Light which illumines the depths of the soul; He is also the Spouse of the soul, her Fellow-Worker and her Friend." [1]

A devotion such as this naturally fostered a special desire for the imitation of Christ; for by focusing our thoughts upon His life and His mysteries we arrive at the knowledge of His perfection of beauty and goodness, and at the knowledge of the proof of love He has given and continues to give us in the Incarnation, the Redemption, the Holy Eucharist. This knowledge leads to the love of our Lord: the love of our Lord influences us to choose Him as the center of our actions: the Model for imitation. Who is there who prizes the qualities of a friend and is not drawn by them and is not urged to reproduce them in himself? Moreover, the devotion that focuses its piety about the Sacred Humanity presents our Lord as a model more imitable than is possible in the devotion which stresses rather the Divinity in the Incarnate Word. When He is brought to us in the light of our own nature we can and do more readily undertake the work of molding our lives according to that of His.

---

[1] Vernet, F., *Medieval Spirituality,* p. 89.

A spirit such as this moved the writers of the Middle Ages to become ardent apostles of the imitation of Christ and to produce many works on the following of Christ. Our *Imitation* sums up the ideal of the Middle Ages and goes beyond it. It calls to mind the week of the Passion, and also the whole life of Christ, which was a cross and a martyrdom from beginning to end. It summons all to absorb the spirit of Christ, to be rooted in the interior of Jesus.[2] It brings to our view the combat which we must all wage against our excessive passions and perverse inclinations, surrender to which sullies the conscience and deprives the soul of the grace of God. It counsels us to employ the weapon of self-denial and mortification as the most efficacious means of overcoming in this struggle. It urges us to establish the kingdom of God in our hearts by attaining to the practice of virtues after the example of our Saviour Jesus Christ. Lastly, it aims to unite us by a bond of perfect love with Jesus Christ.

The keynote of the spirituality contained in our *Imitation* is the idea of complete abandonment of self—a *resignatio*—which Thomas à Kempis holds up before us as the dominant thought which our Lord wished to convey by His example during His earthly sojourn. By complete abandonment we mean a " complete sacrifice of oneself and at the same time a trustful abandonment to God . . . To resign oneself is to go out of oneself and to embrace the divine will with all one's strength; it is to be firmly fixed in God by love without having greater desire for either success or reverse until all personal judgment be entirely eradicated from the heart." [3] Thomas introduces this theme of self-abnegation, which he develops throughout the entire book, in the very first chapter when he says: "Vanity of vanities, and all is vanity but to love God and serve Him alone. Study, therefore, to wean thy heart from love of visible things and to betake thee to the things unseen; for they that follow the pleasures of their senses sully conscience and lose the grace of God" (1:1).

---

[2] Vernet, F., *ibid.*, p. 116.

[3] Pourrat, P., *Christian Spirituality*, Vol. II, p. 229.

It might be useful here to trace the steps by which the *Imitation* wishes to lead souls to perfection through complete sacrifice of worldly spirit and conversion to the love of God. Retirement into oneself in order that one may learn the wretchedness of a soul which is too attached to the things of this world seems to be the first thought that Thomas develops in his theme of self-abandonment: "Wretched art thou, wheresoever thou turn thee, unless thou turn thyself unto God" (1:22). This world, we are told, is deceptive and cannot satisfy the soul with the happiness it craves. "Weak-minded and inconstant people often say: see what a happy life that man leadeth; how rich he is, how great, how powerful and exalted!" (1:22). The author warns the soul to pay heed rather to heavenly riches; then it shall perceive that temporal riches are nothing; that instead of leading us to happiness in reality they draw us into sin and misery. He makes us consider that there is no one who is free from all trouble or affliction: "There is no order so holy, nor place so retired, where there are not temptations or adversities" (1:13). We are continually subject to temptations which lead us into evil and sorrow: "When one temptation or tribulation is over, another comes on; and we shall always have something to satisfy: for we have lost the advantage of our original happiness" (1:13).

By thus reminding us of our wretchedness the author offers motives for hating ourselves and for rejecting sin that stains the soul; for despising the world, that is, everything that is evil or that may lead us into evil, and cause our estrangement. In a word, he teaches us conversion of which there were several forms considered by the spiritual writers during the time of Thomas à Kempis. There was the conversion from the life of grave sin; there was the conversion from a life that is too worldly; there was the conversion from a life which, although at all times pure, has been indifferent to spiritual progress. The final form of conversion was the sacrifice of all worldly things for the life of a religious. Thomas gives consideration to all these forms here and there throughout the work. However, for him final conversion does not consist alone of entrance into the life of a religious; as many eminent ancient writers taught, it is a work of a life-time and consists of the constant tending toward God.

In consequence of desire for conversion the *Imitation* now brings to us the idea of compunction, a term seldom used, but one which had been employed frequently by Thomas and his contemporaries. It connotes the anguish of a soul that is under a sense of guilt; or the pain that results from a wounded and awakened conscience. The first chapter introduces this thought by saying: " I would rather feel compunction than know how to define it." St. Gregory the Great and St. Isidore of Seville pointed out four causes for compunction and these same causes we may find frequently developed in the chapters of the *Imitation.*[4]

The first cause of compunction is the " remembrance of past sin ". By it we are to be led to the examination of conscience, to habitual contrition for sin and to humiliation of heart. " Think of thy sins with great displeasure and sorrow," the *Imitation* advises; " and never esteem thyself to be anything on account of thy good works " (3:4). Furthermore, by it the troubled conscience is brought to peace. The author especially extols peace of heart and speaks of it thus: " Easily will he be content and at peace whose conscience is undefiled " (2:6). " Fear of punishment in the life to come " is another cause pointed out by the two saints and used by Thomas. It brings to mind the thoughts of the shortness of life: " A very little while and all will be over with thee here " (1:23). It warns us of the uncertainty of death: " To-morrow is an uncertain day: and how knowest thou if thou shalt have to-morrow " (1:23). It brings to mind the thought of the judgment: " In all things look to the end, and how thou wilt stand before the strict judge " (1:24). It also fosters the consideration of the punishment we deserve for our sins, of the suffering in purgatory and of the excruciating pains of hell—consideration of which the author clearly brings out in his short though meaningful sentences.

" Weariness in the long exile of this present life," is another cause for compunction. Its object is the fostering of reflexions on the trials, tribulations, evils, miseries of this " vale of tears ". Such thoughts we find in chapters of the *Imitation* entitled, for example, " Temporal miseries are to be borne with equanimity, after the example of Christ "; or " The contempt of all vanities of the world ". The final cause for compunction, as set forth by St. Gregory and St. Isidore, is the " desire of heaven ". It moves the soul weary of the miseries of this " vale of tears " to reach out for a place of true happiness. Thomas à Kempis introduces this motive for compunction of heart in such sentences as the following: " Whatsoever I can desire or imagine for my comfort I look not for here but hereafter."

---

[4] Vernet, F., *Medieval Spirituality*, p. 120.

After the soul has turned from evil and has purified itself through compunction and contrition we are informed of the necessity of following Christ and drawing from His example the desire for acquisition of virtue. " He that followeth me walketh not in darkness. These are the words of Christ," says Thomas à Kempis, " whereby we are admonished how we must imitate His life and conversation, if we would be truly enlightened and delivered from all blindness of heart " (1:1). Thomas, still developing his theme, holds that Christ by example wishes above all to teach us complete abandonment of self and that in this self-abnegation of our Lord we can discover all virtues in a heroic degree—obedience, humility, poverty, contempt of earthly goods and especially patience in adversity.

Our *Imitation,* which mirrors the spirituality of the Windesheim school, strives to inculcate especially those virtues characteristic of the Brethren of the Common Life. The aim of this congregation was to propagate a spiritual revival known as the New Devotion. The world in the fourteenth and fifteenth centuries was one of great turmoil and strife. Old ideals were fast disappearing. Grave evils and scandals prevailed among the clergy and noticeable relaxation amongst even the religious.

These conditions were counteracted in the Low Countries by the disciples of the holy man Gerard Groote, who formed a congregation at Windesheim. " The characteristics of their spirituality," says Sir Francis Cruise, "essentially include absolute and grand simplicity . . . and culminate in the inculcation of the pure love of God, charity toward others, elevation of the soul, contempt of the world, renunciation of self and the faithful imitation of our Divine Lord and Master, Jesus Christ." [5]

The pure love of God, then, was the chief virtue which the religious revival of the Windesheim school sought to instil into souls. It is not surprising then that Thomas à Kempis under that influence keeps always before the mind of his reader the love of God: " Vanity of vanities and all is vanity but to love God and serve Him alone " (1:1). The ideal of the congregation was a total sacrifice of all worldly distractions so that one might give himself wholly to God. As a condition for the perfection of this virtue of charity the Constitutions of Windesheim were drawn up in such manner as to accentuate the practice of virtues that affect purity and humility of heart. For this reason the religious practised all virtues, but especially humility, patience in adversity, and poverty. Such were the ideals of the Windesheim Congregation where Thomas received his training, and such, therefore, were the virtues which the school naturally inspired him to express in his *Imitation of Christ*.

After leading a soul to the practice of virtue the next step which is to be found in the spirituality of the *Imitation* is the desire of unity of the soul and its Creator by a bond of perfect charity. Union with God is commonly recognized as being either practical or mystical: the *Imitation* tends to the former rather than to the latter, which consists of contemplation and ecstacies. The work of Thomas à Kempis is " characterized in general by a touching simplicity and tranquil fervor, and shows a deep devotion to the Incarnate Word, and an earnest conviction that the way to union with Him is the way of the cross, the constant practice of humility and abnegation of self, carried to heroism." [6]

It is well to note that the *Imitation* in developing the theme of self-sacrifice is ever in harmony with the true Christian asceticism which is prompted by the desire to do the will of God rather than by the desire of attaining virtues for a personal satisfaction, or self-interest, or any other merely human motive. It helps us to realize that the dominant reason for detachment is not the fear of God, but love, an intense love of God and all that relates to Him.

---

[5] Durant, C. S., *A Link Between Flemish Mystics and English Martyrs*, p. 32.

[6] Durant, C. S., *ibid.*, p. 115.

It is the opinion of certain critics that the first three treatises of our author's volume coincide respectively with the three stages of Christian perfection—the purgative way, the illuminative way, and the unitive way. There may be some ground for pointing out the first treatise, entitled, " Admonitions Useful to a Spiritual Life," as a development of the purgative way since it deals, for the most part, with admonition to despise the vanities of the world, to avoid pride and appreciate the advantages of obedience, adversity and solitude. There may be some justification for explaining the second treatise, entitled, " Admonitions drawing us to an Inner Life ", as a development of the illuminative way in as far as it dwells, especially, on the life to be led by a Christian. There may be some justification for describing the third treatise, entitled " The Book of Inward Consolations ", as the unitive stage since it is, for the most part, an internal discourse of Christ with a faithful soul. However, if we keep in mind that a distinct characteristic of our *Imitation* is the lack of logical sequence between the chapters and the lack of a coherent system of all its parts, we shall sooner agree with those writers who hold that the three stages are not to be strictly ascribed to the three treatises as above mentioned, but rather that they are embodied in a general manner.

Is not the asceticism of the *Imitation* too severe? Does not its doctrine of detachment, sacrifice and compunction of heart extinguish all joy? Anyone having a shallow view of true Christian perfection naturally agrees with many that it is all folly, for he forgets that there is something more contained in perfection than the mere fulfilment of the law; he forgets that perfection calls for proofs of personal affection toward God, such as are found in acts of self-abnegation. Medieval writings of the character of our volume have often been subject to thoughtless criticism and have been characterized as too pessimistic, " weighed down with the haunting fear of what was to come, incapable of calm and still more of joyousness of soul—gloomy, unhappy, despairing. This representation is purely fantastic. Perhaps it would be nearer the truth to say that at no period in history was there so much genuine joy as in the

Middle Ages."[7] Men who utter such flippant remarks overlook the fact that these writings, while so severely denouncing inordinate self-love, ever place Christ as our Guide and Companion, who is always carrying the cross with us and comforting us in all our adversities. Real joy can be found only by sacrificing worldly riches and by striving for those pointed out by our Guide: " Although thou shouldst have all created goods, thou couldst not be happy and blessed; but in God, who created all things, consists all thy beatitude and happiness " (2:16).

Furthermore, that the asceticism of the *Imitation* is not as " gloomy, unhappy and despairing " as some claim, we may draw from the fact that after the Bible it is considered as the most widely read work that we have. It appeals to all. Anyone may open it at any page and find thoughts that suit his frame of mind. In every sentence there is the condensed experience of all times. This book of Thomas à Kempis is described sometimes as a mouthpiece expressing the spiritual needs and soul yearnings of mankind.

We must also remember that these practices of self-denial that have been criticized are not fantastic creations of such men as Thomas à Kempis, but that they are presented and warranted by Sacred Scripture. Christ Himself says: " He that taketh not up his cross and followeth Me, is not worthy of Me " (Matt. 10:38). We may choose the words of St. Paul as another example: " I chastize my body and bring it into subjection; lest perhaps when I have preached to others, I myself should become a castaway " (Cor. 9:27). Our author being an ardent student of Holy Scripture used its teachings as the chief source of his ideas. The whole *Imitation* is saturated with extracts from Scripture, bringing before us the teachings of Christ Himself who by His life gives us an example in these practices of mortification of the senses, unworldiness and detachment from family ties.

A brief comparison of the Franciscan spirit with the spirituality of our *Imitation* shows us that there are points common to both. The Franciscan rule stressed an increased devotion to the Sacred Humanity in the Middle Ages. In the evolution of this medieval piety St. Francis stands out in bold relief. Hence, the imitation of our Lord, as far as human weakness permits, was also the ideal of St. Francis; he yearned to fashion his life in such a way as to make it a portrait of the personality of Christ. " He chose to make the Humanity of the Word made Flesh the object of his perpetual meditation, everything that humiliated, everything that was marked, according to the ordinary judgment of men, with the seal of infamy, the destitution of the manger, the poverty of the apostolic life and especially the ignominious sufferings of the Passion and the Agony of Calvary." [8] And this perpetual meditation on the Word made flesh he chose as the source of real virtue and true joy.

---

[7] Vernet, F., *Medieval Spirituality*, p. 131.

Self-abandonment prevalent in the *Imitation* is poetically symbolized in the Franciscan spirit as " Lady Poverty ". " Poverty is the principle of freedom from things of earth, a principle of liberation from the cult of self whereby the spirit may freely wing its flight to God. Being poor in the things of this world one is rich in the things that count, joy and liberty of spirit." As the theme of self-abandonment in the *Imitation*, so poverty for Franciscans is intended as a means whereby all obstacles are removed that prevent the full glow of love, the central focus of the Franciscan spirituality where we find a more expansive development of this virtue. Both stress the necessity of sacrifice of things and of self that man can fully live to God.

If we consider the spirituality of the Dominican Order alongside of that of the *Imitation*, we discover that it does not quite agree in principles of spirituality as does the spirit of the Franciscans. There is especially this great difference: whereas in our work affective piety predominates and continually stirs the soul to address itself directly to God and sends forth outbursts of divine love; in the spirit of the " preaching order ", while affective piety is not ignored, speculative piety prevails, solidly established on dogmatic and moral science. Study and teaching are means whereby its members fulfil their aim of preaching and saving souls. " *Veritas* " is the motto of the order and the source from which all other virtues arise. Dominican work for souls, therefore, is educational in the highest sense as distinct from pastoral; hence it is different in its spiritual principles from the spirituality of the *Imitation*, which is not of a speculative character, for it rarely, if ever, treats of purely doctrinal considerations.

---

[8] Masseron, A., *The Franciscans*, p. 212.

A comparative study of the *Imitation* and the *Spiritual Exercises* of St. Ignatius, in which the spirituality of the Jesuits is essentially embodied, teaches us that there exists a close relationship between the two, although the manner of presentation of each differs. St. Ignatius of Loyola was more systematic because of the influence of the time and environment in which he lived. It is certain that before drawing up his *Spiritual Exercises* he had a copy of the *Imitation* in his possession. And it is the admission of all—even of Ignatius himself—that he used it in the composition of his work; [9] hence, many of the ideas found in it have been inspired by the *Imitation* and account for the close spiritual kinship of the two masterpieces.

The Ignatian spirituality is characterized especially by a spirituality of effort which is rooted in the advice of the *Imitation*, that we progress in goodness in such a degree as we do violence to ourselves. The exercitant is directed to apply himself and by active collaboration and energetic work to conquer himself and to regulate his life according to the example of Christ. It is also a spirituality of combat; the soldiers of Ignatius must manifest their love for taking offence against perverse instincts and by prudently attacking them first by acquiring those virtues opposed to the particular evil tendencies. Finally, the Ignatian spirituality is a disciplined spirituality heeding the words of Thomas à Kempis: "Unless thou do thyself violence thou shalt not overcome vice" (1:22).

The spirituality of St. Benedict resembles that of the *Imitation* in this that it is characterized, first of all, as being affective and prayerful, free from the influence of scholastic philosophizing.[10] It aims to attain a union with God without attempting to explain it; it discards speculative theories, arguments and abstractions, and seeks rather to attain God through prayerful love.[11] Benedictine piety is inspired by the liturgy; here is the fount whence it draws its nourishment, and the source of the devotion to the Sacred Humanity characteristic of the Benedictines. It is but natural that the mysteries of our Lord enriching the Church's liturgy should captivate the attention of a monk of St. Benedict, touch his heart, and inspire him to the imitation of Christ and a spirituality similar to that of our author's *Imitation of Christ*.

---

[9] Pourrat, P., *Christian Spirituality*, Vol. III, p. 27, London, 1927. Pourrat refers to V. Mercier, *Concordance de l'Imitation de Jesus-Christ et des Exercices*, Paris, 1885.

[10] Butler, Right Rev. Cuthbert, *Benedictine Monachism*, Chapter XX, p. 332, London, 1919.

[11] *Ibid.*, p. 29.

In this brief comparison of the spirituality of various orders we perceive that the spirituality of the *Imitation,* considered from the viewpoint of its fundamental ascetical principles, does not stand in a class all by itself. Circumstances and influences, similar to those that determined the spirit of the founders of religious congregations and their followers, also directed Thomas à Kempis in the composition of his masterpiece of consolations. Furthermore, we perceive, on the one hand, that the teachings of the members of these monastic orders exerted their influence upon the development of the spirit found in the *Imitation,* and, on the other hand, that the *Imitation* itself, as we have clearly seen in the production of the Ignatian *Spiritual Exercises,* cast its influence to some extent, on the development of the spirit of religious piety.

Hence, since there exists such a close relationship, we must conclude that Thomas's characteristic theme of complete self-abnegation based on the imitation of our Lord is not a mere subjective creation of Thomas à Kempis but rather an orthodox teaching of the Church of Christ, confirmed by such eminent religious founders as St. Benedict, St. Ignatius of Loyola, St. Francis of Assisi, and St. Dominic, and by such prominent doctors of the Church as St. Bernard, St. Bonaventure, and St. Thomas Aquinas.

JAMES J. KOCARNIK.

Saint Paul, Minnesota.

THE METHOD OF ST. SULPICE FOR NON-PAROCHIAL SCHOOL CHILDREN.

THE CATECHETICAL METHOD OF ST. SULPICE six years hence will celebrate its three hundredth anniversary. It owes its origin to Father Olier, founder of the Society of St. Sulpice, who in 1642 was appointed pastor of the large and notorious parish of St. Sulpice in Paris. Enlisting the aid of his seminarians, Father Olier accomplished the complete regeneration of his parish by organizing the teaching of Christian doctrine as doubtless it had never been organized before. His method of catechetics, known as the Method of St. Sulpice, remains to-day in wide use substantially unaltered. It enjoyed considerable popularity in England, and it is noteworthy that much of the literature on this method in English comes from Anglican sources. A method of teaching religion that has stood the test of time as has the Method of St. Sulpice, despite intervening revolutionary changes in pedagogy and educational psychology, must have within it principles that are fundamental and timeless. I have set out to review this method for teachers in our Sunday schools, week-day schools, and particularly summer vacation schools, who will find in it much that can be taken over, and indeed is actually or implicitly included in the catechetical methodology of our present-day parish schools. It is a method originally drawn up and perfected for those children who do not have the privilege of daily religious instruction carefully graded, and extending over a period of years such as obtains in our modern Catholic parish school system.

I. THE CONTENT OF THE METHOD OF ST. SULPICE.

It must be noted at the outset that this is not only a method containing exercises and principles, pedagogical and psychological, but also a schedule or horarium fitted to include in one session or catechism, as it is called, a complete unit of instruction on Christian doctrine and Scripture together with Bible and Church History in a varying degree. Its chief aim and motivation is to apply to actual life the results of this teaching. This is the heart of the catechetical method. This practical application of religious knowledge is that upon which St. Augustine insisted; it was approved by the Fathers of the Council of Trent, and is uppermost in the minds of exponents of the catechetical method to-day. It is not easy to confine in brief compass more than the essential and salient points of this method, which depends for fullest success not only on a zealous and industrious teacher, but also on attention to minor details necessary in perfecting this most difficult albeit most pleasant of tasks: the religious instruction of children.[1] There are six exercises in the Method of St. Sulpice which remorselessly do away with the old-fashioned question method and its cold, dry explanation of the answer given in the catechism. But let Bishop Dupanloup, famed catechist and educator of the mid-nineteenth century, introduce the method which he did so much to popularize.

> Experience has shown that a certain number of simple exercises, but well combined together, are necessary and at the same time sufficient to produce the most satisfactory results. These exercises are: 1. Recitation of the letter of the Catechism, with a very simple explanation of it by way of question and answer; 2. the Instruction; 3. the reading of the Gospel and the Homily. Besides these *principal* exercises, there are secondary exercises, yet quite as important as the first. They are: 1. the Admonitions. 2. the Hymns. 3. the Prayers. These are sufficient for and correspond to all the wants of the soul, to all the natural instincts of the children, to all the desires of their heart, to everything which their age demands, or their mind, or their imagination, or their restlessness, or their curiosity; to all in fact which is needed for training them in faith, in religion, in piety, in the fear and love of God, and in the horror of evil. All this is done with a charm which enthrals them, and with a variety which so interests them that they are kept listening and on the alert for two hours.[2]

The space of two hours advocated here includes hearing Mass before the exercises begin and is regular in the method, although Mass is omitted from the schedule in some catechisms. In adaptations of the method the time can be shortened to one hour or so by curtailing the time allotted to the various exercises. Thus: Recitation-Questioning, fifteen minutes; Instruction, fifteen minutes; Gospel and Homily, fifteen minutes; Admonitions, Hymns and Prayers, fifteen minutes. Total: one hour. If Analyses (see below) are examined, a few more minutes are added. This is not an unusual time-scheme among English adaptations of the method, and I have found it entirely satisfactory.

---

[1] For a complete study of the Method of St. Sulpice see Bishop Dupanloup, *The Ministry of Catechizing* (London, 1890); *The Method of St. Sulpice* (a translation) (London, 1896); *A Treatise on Catechism,* translated from Father Hamon (Cincinnati, 1860). These books are now out of print and very scarce. Available and very satisfactory are: Rudolph G. Bandas, *Catechetical Methods* (New York, 1929), Chapter VII, pp. 153-175; *Bulletin Trimestriel des Anciens Elèves de St. Sulpice,* No. 132, Feb., 1933, pp. 117-154.

[2] *The Ministry of Catechizing,* p. 128.

THE RECITATION AND QUESTIONING.

The Catechism is the basis for the Recitation, and the Questioning is of two kinds: 1. that based on the lesson of the day, and 2. that based on the lesson which was fully explained in the previous Instruction. Thus, the first series of questions is simply on the letter of the day's lesson, which must be known by heart, since it is held that only in this way does the matter remain definite and precise, as this subject matter requires.[3] The more elaborate questioning follows, which characteristically has to do with matter already familiar and fully explained by the teacher in the previous class; and it aims to review and reïllustrate points of past lessons. This period of questioning is called the " game of good points," since it aims to lead to a kind of contest in which a good point (*bon point*) is credited to the child making the most correct answers to questions put on the matter of the previous lesson, and on the practical application of it, including little cases of conscience. Then at the end of the recitation period, the lesson for the next class may be briefly gone over to ensure unity and correlation of the various lessons.

THE INSTRUCTION.

The Instruction in its simplest form is a complete explanation of the day's lesson in the catechism. It follows immediately upon the questioning on the previous Instruction, and is a separate unit from the formal recitation of the lesson of the day. Thus, for sake of clearness, the order so far is: 1. Recitation of to-day's lesson; 2. Questioning on last week's Instruction (game of good points); 3. Instruction on to-day's lesson. It will be remembered that this Instruction or Explanation will be the subject for the Questioning at the next class. The Instruction is one of the essential exercises and must be marked by brevity, clearness, and solidity. Experience bears out that it may be given in an unbroken lecture, or perhaps better by means of questions proposed and answered by the teacher. In either case, the lesson is treated as a unit and divided informally into three parts which are made clear at the outset to facilitate the taking of notes. This, as will be seen, is required of each member of the class, save the very young. The Instruction generally proceeds in a synthetic manner, rather than by way of analysis. Thus, we are told by one authority to " commence each time by recapitulating the preceding instruction, as a link for what its to follow. Then give the subject, dividing it into clear precise terms, easy to retain. Have this division repeated by one or two children, then proceed to the body of the instruction, bearing in mind *a magis noto ad minus notum*, speaking always of things perfectly well known to the children, and from these make them draw consequences which will lead them to greater knowledge." [4] In the course of the Instruction, first the difficult words and then the meaning of the answers are explained. The general proofs of the doctrine follow; one or two from Scripture, and at least one drawn from reason will suffice. It is important to note that all the " apparatus " of modern pedagogy has been enlisted in the course of the Instruction. Stories, examples, and parables are especially favored, since they make the abstract truths and doctrines tangible and practical. Stress is laid upon the use of pictures, charts, and other means of visual instruction. The use of the blackboard in writing the divisions of the Instruction, in explaining definitions, in enumerating and cataloguing, can be often resorted to. Chalk-talks also are one of the ways of illustrating certain lessons, since variety and change are always effective in holding attention, and are always sought after by the successful catechist who is a skilful strategist as well as teacher. Here one finds room to apply the principles of the " exploration " and " presentation " which are so fruitfully advocated by the experienced teacher-authors of our latest syllabi and handbooks for conduct of religion courses in our Catholic schools. Indeed, whatever makes for a successful instruction by employment of any method or combination of methods has essential place in the Instruction of the Method of

---

[3] For discussion of memorizing the catechism lesson, see John K. Sharpe, *Aims and Methods in Teaching Religion* (New York, 1929), p. 51 et seq.

---

[4] Hamon, *op. cit.*, p. 109.

St. Sulpice. The appeal of the Instruction, in general, is made not only to the imagination and the intellect, but also to the heart and the emotions of the children—all of which is but a prelude to make the matter of religion a practical part of their every day life.

THE GOSPEL AND HOMILY.

The third essential part of the method aims to inculcate in the children as early as possible a familiarity with the Gospel and the life of Jesus Christ. It is the source of that knowledge which alone makes for love of our Lord and for desire to put that love into virtuous action. A number of verses of the Gospel may be learned by the class and recited, as is recommended but is not compulsory. Usually a portion of the Gospel is read and carefully explained by the catechist. This is called the Homily and is built upon the section of the Gospel just read. A Gospel that is continued throughout the year presents a complete history of the life of our Lord. Frequently, however, the teacher takes those portions of the Gospels found in the week-day Masses or special feasts and reads, paraphrases, and explains them fully. In no case ought the Homily take more than ten or twelve minutes. The aim of the Homily is to translate in terms of to-day the words and usages and customs of the first century, and at the same time to avoid cold, formal sermonizing, in favor of a simple biography of our Saviour, together with a warm, energetic, practical presentation of His message. It is for the Homily to point out that the Gospel, not the way of the world, is the moral code of the Catholic; and that principles of right and wrong as taught by the Church are based upon these selfsame words of Christ and form the only possible standard of good conduct. The Gospel-Homily exercise is especially attractive in that it may be turned to include the essentials of Bible history or of Church history which unless given now to the class, may never be supplied. At times, for sake of variety, a reading of the biography of some young saint is advised, to be followed by a commentary on such practical lessons as the life in question affords. We have, then, in these three exercises the foundation and essential groundwork of the method. Each exercise has its particular place, and if a single ultimate purpose were assigned to the Instruction and Homily, it would be that the Instruction aims to give *knowledge,* whereas the Homily purposes to awaken and develop *love.* To handle these exercises with fruitful results, it is evident that careful preparation is necessary on the part of the teacher. Lesson plans are in order here, and to have the Instruction and Homily written out is not asking too much, since then the best effects are assured, and in time the teacher will have a complete series written and tested at his disposal.

THE ADMONITIONS.

The Admonitions, or the Practical Application, form the first of the secondary exercises; although it is of greatest importance in giving focal point and practical objective to the lesson of the day. " The Admonitions," says Bishop Dupanloup, " constitute the life and soul of the catechism." The Practical Application is a short talk of advice and counsel on *how* to apply the matter treated in the Instruction and Homily. At times it is simply " what the catechist feels must be told to the children now ". Brief and kindly, it turns on the most essential practices of Christian life, self-examination, faults of character, duties to parents and teachers, particular or prevalent temptations, behavior, prayers, etc. Now there is praise for their progress; now it is a reproof for remissness in study or attendance. And always a practical resolution embracing a single virtue to be practised or a vice to be avoided is drawn up, *repeated by the class, and adopted for actual test for the coming week.* This exercise is usually given at the end of the hour, although its place is not fixed in the method itself. It is here that place is made for specific character training, so justly insisted upon in present-day manuals of catechists. Here doctrinal and moral principles are reduced to the simplest practical terms.

THE ANALYSES.

Close upon the Admonitions or Practical Application in importance, and akin to it in nature are the Analyses of the Instruction which the children return to the teacher in writing. Young and old (the former aided by mother or older brother or sister) are required to make a report of the Instruction which they have heard upon the lesson of the catechism. Note-taking in class is generally necessary, and the written reports serve a twofold purpose: 1. to aid in preparing for the Questioning which is sure to come upon the same Instruction; 2. to learn the practical applications which were also enjoined in it. This is a form of Project-work. Other forms of similar nature are possible and practicable. Often this report or analysis contains the story of success or failure in living up to the final Resolution taken at the last class. Collected by the catechist, these reports are later returned to the children with marginally noted corrections and remarks. It goes without saying for the benefit of the teacher that these reports will be clear, well-divided and practical in proportion to the presence of these same qualities in the Instruction itself.

THE HYMNS AND PRAYERS.

"Amor cantat," says St. Augustine, and one of the surest means the children have to express their growing love for God is in the singing of the hymns. Singing has its own place in divine worship; and nothing elevates the mind and opens the heart more effectively than the hymns, simple in word and structure, beautifully sung. This applies chiefly to those in the vernacular, although it may be extended to the hymns of Benediction of the Blessed Sacrament. This exercise usually follows the opening prayer. The hymns divide the several exercises, thus affording opportunity for three or four hymns to be sung, including the one which precedes the closing prayer. Finally, it is advised on good grounds that the catechist should lead the singing of the hymns and take active part in the singing itself.

As a general rule each class opens and closes with a prayer. Prayers form an important part of the exercises. The saying of the prayers is not all; they are to be learned and recited becomingly and with understanding. The children are taught *how* to pray. They are instilled with the habit of prayer. Not only are they taught to know and recite the common prayers, but they are also made familiar with the prayers at Mass, with those suitable for reception of the Sacraments, and are also taught to make up their own prayers. On these points, Bishop Dupanloup says: "I have exercised the sacred ministry for many long years, with the poor and with the rich, with the children and with their elders in the faith; and I can declare that all these details are absolutely necessary, though too often neglected, and that they have a very real importance for the salvation of souls."[5] The use more and more of such means as the prayers and the hymns serves to maintain the religion class on a plane by itself, and quite distinct from the classes in the profane branches.

A word about the place and the organization of the catechism is in order here. It is the ideal to hold the catechism class in a special chapel for the purpose, as obtains in Paris, or in a room which is used for no other purpose, thus maintaining the particular atmosphere which should be associated with the teaching of religion. If this is not possible, the room where the catechism is taught should have some external reminders of the fact as, for instance, a few pictures, a statue or two, perhaps an altar. As for the organization of the class itself, one can say that traditionally it is not unlike that of the military, in having the entire class divided into groups of eight or ten with one of the brighter or older children (a place of honor) at the head of each group. This child, corporal-wise, is responsible for each member of his or her " squad ", and answers the roll for it even to accounting for absences. This type of organization, quite necessary in large classes, has also advantages even in classes numbering not less than forty or fifty.

II. The Grading in the Method of St. Sulpice.

The Method of St. Sulpice operates in a manner especially adapted to the conditions traditional in France, but, as Bishop Dupanloup remarks, changes and adaptations of it are advisable to meet different situations and local conditions.[6] I shall now consider the regular system of grading in the method, and then note certain adaptations which fit conditions in America. Traditionally there are three separate classes or grades: the Little Catechism, the Week-day Catechism, and the Catechism of Perseverance.

The Little Catechism or, as it is sometimes referred to, the regular catechism, is held each Sunday or Thursday (or any week-day) for two years. Its object is to give a firm, intelligent and practical foundation for the faith to the children, and is the remote preliminary training for their first Holy Communion and Confirmation. The diocesan catechism is the text in the hands of the children, although the catechist makes use of a wide variety of texts and special treatises on specific subjects as the text requires.[7] Usually the lessons are so distributed that the entire text is covered each year, though the subjects in each lesson are so divided that all the lessons may be thoroughly gone over in the course. Thus, for instance, the lesson on God, His nature and perfections is so divided that the existence of God is treated one year, and His perfections and providences is left for the following year. If this is not convenient, the catechism is completely covered in one year, and the second year is given to the study of the Bible and Church History. The Little Catechism is open to children from the ages of seven or eight to ten or eleven. That over-grading is to be avoided is the general counsel of the proponents of the method, who from experience feel that more than three grades are not necessary.

---

[5] *Op. cit.*, p. 199.

[6] *Op. cit.*, p. 256.

The Week-day Catechism is a special class for the First Communicants who are taken from the regular or Little Catechism and given instruction directly preparatory for the reception of First Communion and Confirmation. It is held on two days a week for three months, and those who participate in it are not necessarily excused from the regular or Little Catechism. Ending as it does with the retreat for First Communion, this catechism is of greatest importance, and stresses the doctrinal and moral content of the lessons bearing on the Sacraments of Holy Eucharist and Confirmation.

The Catechism of Perseverance is the " graduate school " in the Catholic religion. The aim of every zealous pastor is to get the children to go to catechism as early as possible and to keep them afterward as long as possible. The Catechism of Perseverance fills this desideratum. It is the medium of advanced instruction in religion for those who have received the Sacraments and are in further need of Christian doctrine, and includes older children and even adults. The ordinary course covers three years of eight months each, with sessions on Sundays. The advanced catechism is the basis of the teaching. The three years may be divided as follows: first year—Dogma, God and the Incarnation; second year—Moral, Sin and the Virtues, the Commandments; third year—Sacraments and Public

---

[7] Cf. Bibliography in *Bulletin, op. cit.*, p. 145 et seq.

Worship, Grace and Prayer. The catechist in each of these classes points his teaching at the average or median plane of intelligence; and if the questioning reveals individual weakness in mental capacity, these children are removed from the group and given special aid and personal attention.

Since the basis for division and grading according to the Method of St. Sulpice is preparation for Holy Communion and Confirmation, and in the Perseverance classes, instruction for practical Christian life, it can be seen that it differs but slightly from our local conditions. Our division for non-parish school children generally likewise is twofold: preparation for the Sacrament of Holy Eucharist, and for Confirmation. In this latter group children are often included who have been confirmed and are in the upper grades or in high school. Hence in our Sunday schools, our weekday religion classes for public school children, or even in our summer vacation schools, this grading will be of practical value, namely, the primary, intermediate, and advanced classes; or those preparing for First Communion, those not yet confirmed, and those already confirmed but in need of further instruction. This is actually the system of grading advocated in our *Manual of Religious Vacation Schools.*[8]

With the adoption of the Method of St. Sulpice this grading will prevail, and the graded catechisms, of which there is a growing number on the market, will be the basis for the teaching and the text in the hands of the children. The length of time given to the course in each of these divisions will depend upon local conditions, and special stress on apologetics, for instance, in the advanced course need not interfere in any way with the use and application of the Method itself. The Method of St. Sulpice is flexible and extensive in its nature, being, as already pointed out, not only a method tried by three centuries of experience, but also a horarium or schedule which extends to a fairly complete program involving Christian doctrine and the Bible fitted into the best traditions of the catechetical method.

JOSEPH B. COLLINS, S.S.

Washington, D. C.

---

[8] Published by Rural Life Bureau, N. C. W. C., Washington, D. C., p. 8 et seq.

BIOLOGICAL STERILITY AND FERTILITY IN WOMEN.

THE PROBLEM OF FAMILY LIMITATION which has been receiving considerable attention in the United States in recent years is in reality no new problem. For over a generation it has been acute in European countries and Japan. The whole tendency of modern life has indeed been such as to make the care and upbringing of a large family a difficult task for parents of average income. Catholic parents have been most seriously affected by the situation, since moral law prohibits them from using contraceptives. At the same time they are exposed as never before to temptation because of the widespread use and dissemination of birth-control knowledge.

It is evident that the conscientious Catholic mother and father are faced to-day with a very serious problem, one which is particularly pressing at a time when economic uncertainty and distress have made it difficult to meet the costs of family care. It is fortunate, then, that recent advances in physiology and biology have made it possible for the average woman to determine the definite intervals within the menstrual cycle when conception cannot occur.

The use of artificial contraceptives is no guarantee against possible conception and any woman who uses such devices has to face the probability of failure. What then—particularly if pregnancy or childbirth holds serious risk for her life? The answer to this question lies in the figures of the public health authorities, which show that the number of abortions performed annually is rapidly increasing as the birth rate declines—in other words, in apparently direct proportion to the dissemination and employment of contraceptive devices, which have failed to give the promised immunity. It is not necessary here to go into the danger to the life and future health of the woman which is implied in every abortion, even when performed by the most skilled surgeons. Suffice it to say that the definite establishment of a period of biological sterility goes a long way toward a solution of one of the most grave socio-economic—not to say, medico-ethical—problems of our age.

The question of a period of biological sterility and fertility during the menstrual cycle was first proposed as a possibility by two scientists during the middle of the last century. Pouchet in France and Bischoff in Germany at that time gave to the world fundamental biological truths which have not since been questioned. They were the first to prove that the ovary extrudes from its substance the germinal seed only once during each menstrual cycle. They proved also that this function of the ovary, which is termed " ovulation," occurs spontaneously at a fixed time during the cycle. They believe this function to be related to or associated in some way with menstruation, but erroneously held it to occur synchronously with menstruation.

Most of the theories since that time have been based upon this faulty assumption that the ovum is extruded during or near the end of each menstruation. If such were the case, this period as well as the days subsequent to the menstrual period would be the most favorable for conception. Because the life of the ovum was thought to be of not more than two weeks' duration, it was commonly estimated that the sterile period would begin approximately two weeks after the extrusion of the ovum from the ovary and continue until near the onset of the next period, when the cycle would begin again with the appearance of a new ovum. Theories based on this false hypothesis naturally were not confirmed in practice.

About thirty years ago Frankel, from his observations following operations, concluded that ovulation is not synchronous with menstruation but always precedes it. According to his estimation ovulation would occur on the eighteenth or nineteenth day of the menstrual cycle.

Such in general was the situation when Ogino and Knaus, working independently, one in Japan and the other in Austria, arrived at the same conclusion. In a number of women upon whom he performed operations Ogino found evidence that ovulation occurs in a limited period about the middle of the menstrual cycle. Knaus from his observations found that after ovulation takes place a substance from the ovary, acting on the uterus, causes it to remain quiescent. This fact was of great importance in proving the soundness of his theory from a physiological point of view. The work of these two scientists has demonstrated convincingly that, given an accurate knowledge of the menstrual cycle of any normal woman, it is possible to declare within what interval of this cycle conception is possible. For the average woman this fertile interval is confined to about seven days in the middle of the cycle. Ogino, especially, has supplied the rules by which its limits may be determined in any individual case.

The Knaus-Ogino theory—or " law " as it may now be called —is based fundamentally on the following physiological and biological truths: (1) in the case of the mature, normal woman, ovulation (or the extrusion of the seed from the ovary) occurs once only during each menstrual cycle, and at a fixed time with regard to the next menstruation; (2) the life of this female cell after its extrusion from the ovary is very short, only a matter of a few hours; (3) the life of the male cell after entering the reproductive tract is also limited (at most three days); and (4) ovulation is a spontaneous act independent of and uninfluenced by cohabitation.

Although this law is now supported by ample scientific evidence, its successful application depends entirely on the accurate determination of the time of ovulation, which involves in turn the determination of the periodicity of the menstrual cycle in the particular case.

Scientific investigation provoked by the Knaus-Ogino discovery tends to prove that the menstrual cycle is hardly ever regular; in fact, Knaus has recently defined as normal a cycle that does not deviate more than two days from the average. However, so long as these variations are not excessive in the individual woman, the Knaus-Ogino law may be applied to determine the time of ovulation.

Whilst our data on this matter is still woefully deficient, the reports available indicate that the Knaus-Ogino law as at present understood may be applied successfully in the case of about ninety per cent of adult women. The remaining ten per cent will show such extensive variations in their cycles that to their cases the law has only a limited application (pending further medical research). I regard the Knaus-Ogino discovery as now scientifically established, and that it is as accurate and certain as any other biological law. As, however, living beings (unlike inert matter) cannot be reduced to one, invariable chemical formula, care must always be observed in the application of biological laws to the definite individual involved. While the law of biological sterility holds good in all cases, its application is, as stated, impracticable in about ten per cent of women owing to the excessive variations in their menstrual cycle. In fact, the law itself indicates the very cases in which its application is impracticable.

What is necessary now for the further study of the problem is a large number of carefully kept records. Neither Knaus, Ogino nor the other advocates of the law have presented enough concrete statistics to enable us to state definitively the exact percentage of women to whom the Knaus-Ogino law is applicable. The coöperation of the Catholic laity will be necessary in securing this evidence, which will enable us not only to determine more accurately the menstrual periodicity of American women, but may also provide some information as to the prevalence of certain pathological conditions which lead to irregular menstruation. This evidence will have to come, I think, mainly from Catholic men and women under the supervision of Catholic doctors, since there is apt to be a prolonged delay before any serious studies are undertaken by the medical profession in general, or under the auspices of those medical schools where the teaching of artificial contraception is not quite widely accepted as a regular part of the curriculum.

In his Encyclical on Catholic Action the Holy Father has declared that, if Christian principles are again to pervade society, not a moment must be lost in organizing vocational groups of Catholics of which each in its own profession or occupation will represent the true Christian viewpoint. In so far as the medical profession is concerned, such Catholic organization has progressed further in Holland than in any other country. Realizing that there is no other medico-ethical problem of which a solution is more urgently needed than that which we are discussing, the Roman Catholic Medical Association of the Netherlands convoked a General Convention last June for the sole purpose of discussing this specific problem. As the deliberations of the Dutch Catholic physicians contain some valuable suggestions for our own country, I shall quote the summary of their recommendations as published in the most widely read organ of the German-speaking priesthood, *Theologisch-praktische Quartalschrift* (commonly known as the *Linzer Quartalschrift*) in its first issue of the present year (1936).

Eight Recommendations.

1. Married people must regard the procreation of children as the principal object of marriage.

2. (a) Limitation of children without serious reasons always merits condemnation.
   (b) Birth control is mortally sinful, if it involves the abuse of the marital act or any other seriously sinful, unnatural means.
   (c) Birth limitation is also seriously sinful, if it involves the denial of the marital right of the other party, or a serious danger of grievous sin in one or both parties.

3. In certain cases the limitation of children may be advisable for a longer or shorter period, but may be encompassed only with permissible means.

4. In the present status of the question the married couple may be guided by the opinion which states that periodic continence for serious reasons may not be regarded as forbidden.

5. The Catholic may have recourse to the licit limitation of children only for serious reasons and after seeking the advice of his confessor. If the reasons are based on questions of health, he must also consult his physician. Furthermore, throughout the interval of periodic continence he should be under the constant direction of the physician.

6. The physician shall regard it as a conscientious duty not to undertake this supervision until he has made a fundamental study of the question of periodic continence.

7. The priest shall never recommend periodic continence without serious reasons, and shall refer all persons to a physician before they actually begin this practice.

8. Written information regarding the medical reasons for periodic continence in the case of patients of other physicians must be condemned (as contrary to medical ethics).

I am strongly convinced of the need of some such Catholic action in this country as will enable men and women to obtain medical information and sound advice on this serious family problem. In developing this program the further extension of the Federation of Catholic Medical Guilds working through Catholic hospitals seems an essential factor. It will be necessary to have the assistance of organizations of Catholic women in order to secure a sufficient number of records of the menstrual cycle in normal women, since lack of a thorough knowledge of these physiological facts has delayed progress in the practical application of this theory. We shall also need the coöperation of the clergy with their understanding of the nature of family problems, as well as groups of laymen inspired by the moral ideals of Catholic life.

FREDERICK W. RICE

New York City.

MORALITY OF THE "RHYTHM" THEORY.

THE following "Casus Moralis" was submitted to several eminent theologians for solution. It is presumably unnecessary to point out that it was not intended originally for publication. It began as an ordinary "casus" discussed at a conference of priests. Opinions of prominent theologians were then sought and recently permission was obtained for the printing of these opinions. The REVIEW publishes their statements in the belief that they will bring light and uniformity of ecclesiastical practice in the present confused controversy. The opinions of these learned moralists offer practical guidance to the many priests who have been rightly perplexed in this most important question.

It is superfluous to add that the five theologians here quoted are among the most prominent in the world to-day. Moreover, they represent five different nationalities and they are acquainted with conditions in their respective countries. Father A. Vermeersch, S.J., is known throughout the world and is the author of volumes on Moral Theology and Canon Law; Father F. Cappello, S.J., is the Professor of Canon Law at the Gregorian University, Rome, and has brought renown to himself by his books and scholarly articles; Father B. H. Merkelbach, O.P., now Professor of Moral Theology at the Angelico, Rome, has established a lasting reputation for himself with his excellent *Summa Theologiae Moralis;* Father M. Lopez, S.J., is the successor to Father Vermeersch, S.J., as Professor of Moral Theology at the Gregorian University; Father F. Hürth, S.J., is Professor at the Ignatiuskolleg, Valkenburg, Limburg, Holland. He is considered, we are reliably informed, as among the foremost theologians of the Society of Jesus.

Casus Moralis.

Martha, uxor viri acatholici, quattour pueros iam habuit. Confitetur media adhibuisse ad conceptionem vitandam. Novit quidem hoc per se illicitum esse; attamen putat datis circumstantiis praxim non esse pro ipsa graviter peccaminosam quia:

a. medicus declaravit eam non posse iterum gignere nisi cum gravi periculo;

b. mariti salarium vix sufficit ad familiam sustentandam;

c. si ipsa recusaret reddere debitum, maritum exponeret gravi periculo adulterii et forsitan ei tentationem praeberet divortium petendi.

Petrus, confessarius, his auditis, nihil dicit ne Marthae bonam fidem destruat, sed illi dat poenitentiam et absolutionem.

Quaeritur:

1. Num umquam onanismus coniugalis permitti possit?
2. Utrum theoria nuncupata " The Rhythm " medium efficax praebeat regulandi conceptionem?
3. Utrum theoria " The Rhythm " licite in praxim possit a coniugibus qui gravem habent rationem vitandi conceptionem? Utrum ab illis qui talem non habent rationem?
4. Utrum sacerdotibus liceat theoriam supradictam publice vel privatim docere ut remedium contra onanismum?
5. Quomodo confessarii respondere debent poenitentibus de hac theoria inquirentibus: a) quando isti gravem habent rationem vitandi conceptionem; b) quando talem rationem non habent?
6. Quid de casu?

I. Opinion of Father A. Vermeersch, S.J.[1]

Ad casum moralem respondeo:

1. Onanismus coniugalis numquam permitti potest. Est res intrinsece mala. Est grave peccatum contra naturam. Cfr. Encycl. *Casti connubii.*

2. Quid intelligant per theoriam quae vocatur "The Rhythm" non plane perspicio. In nostra regione, vox est sine usu. Suspicor agi de copula quae solis diebus in quibus non est spes foecunditatis exercetur, secundum Methodium Ogino et Knaus.

Si bene, duce medico, qui cognoscit menstruationes uxoris, applicatur medium fere efficax (nolim dicere absolute efficax) praebet regulandi conceptionem.

3. a) A coniugibus qui gravem habent rationem vitandi conceptionem, licite methodus ista adhibetur. Nulla fit seminatio

---

[1] A serial article entitled: *De moralitate sic dictae abstinentiae periodicae in matrimonio,* has recently been begun by Father A. Vermeersch, S.J., in the *Periodica,* Vol. XXIV (1935), p. 165°. In this article Father Vermeersch undertakes to correct the more common errors of the present time.

extra vas. Copula fit prorsus regularis. Si non habetur fructus, causa non est vitium coniugum qui male agerent, sed est ratio qua divina Providentia ordinaret seriem conceptionum.

b) Si coniuges nullam gravem rationem habent, sed cedunt egoismo, qui fugit onera prolis, praxis habitualis non est approbanda, sed non constituit nisi culpam *venialem*. Supponitur methodus adhiberi utriusque consensu.

4. Sacerdotibus non licet, propter scandalum, theoriam *publice* docere ut remedium contra Onanismum. Debent potius praedicare amorem prolis rationabilis. Inde vera felicitas matrimonii. *Privatim* possunt eam insinuare *caute* et *prudenter*.

5. a) Quando poenitentes gravem causam habent vitandi novam conceptionem, possunt iis quibus durum fuerit nimis abstinere ab actu coniugali, permittere ut agant secundum istam theoriam, non promittendo tamen plenam securitatem effectus.

b) Qui gravem rationem non habent, *dehortandi* sunt ab huiusmodi praxi, ut felicitatem unionis ponant ubi revera est: in affectu puro et alto, in fiducia in divinam Providentiam.

Saluto plurimum et reverenter R. P. Doheny, C.S.C.

Subscriptum, A. VERMEERSCH, S.J.

Lovanii, 30 Novembris, 1935.

II. Opinion of Father Capello, S.J.

Ad 1 : Negative.
Ad 2 : Negative.
Ad 3 : Affirmative, dummodo absit periculum incontinentiae ac prava intentio, et mutuus coniugum consensus sponte accedat.
Ad 4 : Negative.
Ad 5 : Confessarius ita se gerat: 1) dicat praxim illam, donec S. Sedes aliud decreverit, licite retinere posse, dummodo:
  a) absit periculum incontinentiae;
  b) absit directe intentio vitandi conceptionem;
  c) adsit mutuus coniugum consensus sponte datus;
  d) nihil fiat positive et directe contra conceptionem.
  2) Confessarius hortetur poenitentes ad fiduciam in Deum, ad recte utendum matrimonio, expensis superfluis et mere voluptuariis familiae vitatis.

Ad 6 : Quid de casu?

a) Uxor *numquam* potest media adhibere ad conceptionem directe et positive vitandum. Agitur de re intrinsece mala, ideoque semper et necessario peccaminosa est.

b) Confessarius male, imo pessime, agit. De hac re, attentis principiis moralitatis, perspecta Encyclica *Casti connubii*, Pii XI, attentis responsis S. Poenitentiariae, nulla potest esse dubitatio.

F. M. Cappello, S.J.

Romae, 29 Nov. 1935.

III. Opinion of Father Merkelback, O.P.

Amodum Reverende Pater,

Ad 1 : Negative.

Ad 2 : Est medium verisimiliter efficax, sed ne proponatur ut in omni casu omnino certum; insuper applicatio in praxi praebet difficultates.

Ad 3 : Affirmative, dummodo fiat de consensu mutuo et absque periculo incontinentiae ac amoris coniugalis praeiudicio gravi.

Ad 4 : Nullatenus publice; privatim non licet ut remedium praebere contra Onanismum, sed onanistis quorum emendatio non speratur, licet illam caute insinuare, saltem qua minus malum.

Ad 5 : a) Dicatur *in hoc casu determinato* licitum, si fiat de mutuo consensu, et dum non adsit periculum incontinentiae, uti iam dictum ad 3um.

b) Non est licitum *generatim* id in praxim inducere, et *tantum* copulam exercere hoc tempore ut ita vitetur omnis conceptio prolis. Sed non est de se graviter malum: de se et exclusis periculis.

Ad Casum:

Si bona fides est certa, et incommoda de quibus sub 3um, merito timentur, potest relinqui mulier in bona fide, si silentium confessarii non habetur ut approbatio et non sit natum causare scandalum. Sed en bona fides? Potest in casu sauderi " The Rhythm ", dum praevideatur maritus consentire.

Videtur adulterium non esse rationem sufficientem ad permittendum onanismum, quia hoc est peccatum gravius illo, utpote contra naturam. Etiam opporteret scire quid mulier faciat? Non esset permittendum quod ipsa instrumentum occlusivum sibi aptaret.

Cum omnimoda reverentia.

H. B. MERKELBACH, O.P.

Romae, 28 Novembris, 1935.

IV. Opinion of Father Lopez, S.J.

Ad primam quaestionem: Onanismus coniugalis, utpote contra ipsam naturam, est intrinsece malus: nunquam, ergo, permitti potest. Post Enc. *Casti connubii* de hoc ullum dubium dari potest.

Ad secundam: De theoria continentiae periodicae, multa disputant medici. Moralista, ergo responsum dare non potest nisi ex medicorum sententia. Iam vero, nisi mendaces sint statisticae confectae a D. Knaus (*Die periodische Fruchtbarkeit und Unfruchtbarkeit des Weibes,* Maudrich, Wien, 1934) et conclusiones ipsius admittendum est continentiam periodicam medium efficax praebere ad regulandam conceptionem, saltem valde probabile.

Ad tertiam: Usus matrimonii tali tempore obiective est honestus; actus enim in ratione actus humani, ordinem naturae servat, quod unicae exigitur ad bonitatem obiectivam. Si, praeterea, coniuges causam habeant sufficientem ad filios non habendos, cum non teneantur eligere tempus aptum ut opus Naturae sequi possit, sed quolibet tempore uti possint iure matrimonii, patet non peccare qui hoc tempore tantum utantur matrimonio, ex qualibet iusta causa.

Peccatum haberetur, si nulla de causa, tantum propter egoismum voluntatem elicerent non utendi matrimonium nisi hoc tempore. Peccatum, non in singulis actibus, sed in perseverante ista voluntate contra finem naturalem matrimonii.

Ad quartam: Non decet sacerdotibus publicis contionibus theoriam istam proponere. In scriptis, modo apte et competenter tractetur nulla est difficultas. De facto plurima adsunt scripta in ephemeridibus ecclesiasticis. Utinam omnia cum illa dignitate quae in hoc argumento requiritur!

Privatum, vero nulla est difficultas ut iis coniugibus, qui veram causam habent regulandi filiorum nativitatem, proponatur. Tamen caute a sacerdote. Unde nunquam ipse, maxime foeminis, proponat theoriam, sed admonendo illam, quod sunt tempora in quibus minus probabilis est conceptio, et quod nullum est peccatum in eligendo hoc tempore ad utendum matrimonium, si causam iustam habeat, eam ad ulteriores determinationes remittat ad medicum probum sub quo eligere possit dies, pro ipsa vere *agenessicos*.

Ad quintam: Provisum in praecedentibus.

Ad Casum: Marthae non licet, ulla de causa adhibere ipsa remedia vere anticonceptionalia. Habet, certo iustam causam ad utendam theoriam " The Rhythm ". Petrus confessarius, secundum Enc. *Casti connubii,* tenetur monere suum poenitentem. Unicum, quod permitti potest mulieri huiusmodi est ut passive se habeat quandocumque maritus, bene incipiendo actum, per retractionem propriam, impediat conceptionis possibilitatem.

M. LOPEZ, S.J.

V. Opinion of Father Hürth, S.J.

Ad quaestiones praepositas haec respondenda censentur:

Ad 1. Ipse Onanismus coniugalis et omnis ad eum cooperatio formalis semper illicita sunt. Cooperatio materialis aliquando licita evadere potest secundum ordinaria principia de " voluntario in causa ". Inspiciantur hac de re varia Responsa, data sive a S. Officio sive a S. C. Inquisitione sive a S. Poenitentiaria.[1]

De " bona fide " perturbanda valent ordinaria principia; inspiciatur insuper Responsum S. Poenitentiariae, 10 Martii 1886.

Ad 2. Theoria " Ogino-Knaus " exhibere videtur legem biologicam, quam natura sequitur modo legum biologicarum, non vero physicarum. Modificatur efficacia huius legis biologicae multis aliis legibus biologicis quibus simul subest totus organismus mulieris et variae organismi functiones. Hinc caute tantum et cum reservatione adhibendae sunt breves illae formulae quae hodie circumferuntur, ut coniuges secundum eas in praxi procedant. Praeterea accurate investiganda sunt praerequisita ad hoc, ut respectu determinatae cuius personae norma determinata statui possit. Theoria " Ogino-Knaus," si recte adhibita fuerit, praebet solidam quandam probabilitatem et practicam utilitatem.

---

[1] S. Poenit., 15 Nov. 1816; 23 Apr. 1822; 1 Feb. 1823; 8 Iun. 1842; 27 Maii 1847; S. C. Inquisit., 21 Maii 1851; S. C. S. Officii, 19 Apr. 1853; S. Poenit., 14 Dec. 1876; 10 Martii 1886; S. C. S. Officii, 30 Mar. 1889; S. Poenit., 3 Apr. 1916; 2 Iun. 1916; Pius XI, Litt. Encycl., *Casti connubii*, 31 Dec. 1930, n. 57.

Ad 3. Quid sentiendum sit de liceitate huius Theoriae et Praxis, elucet ex Responso S. Poenitentiariae. Responsum autem datum die 16 Iunii 1880 duo effert: 1. Coniuges praedicto modo utentes inquietandos non esse; 2. posse confessarium coniugibus quos alia ratione a detestabili Onanismi crimine abducere frustra tentaverit, sententiam de rhythmica sterilitate naturali insinuare, caute tamen. Hanc normam non valere, nisi salvis aliis principiis generalibus quibus quilibet actus humanus subest, per se patet; ideoque inprimis semper abesse debet motivum inhonestum seu improportionatum.

Ad 4. Haec Theoria *publice* non est proponenda vel divulganda a sacerdotibus. Hoc aperte offendit contra normam a S. Poenitentiaria statutam, scl. sentiam " caute tantum " esse insinuandam; praeterea vetatur ex natura rei; nempe sacerdotum non est agere contra principale bonum matrimonii quod est ' bonum prolis '; seu rectius, illudque pro posse deprimere. Potius inducere conentur fideles, ut magni aestiment et libenter admittant numerosam prolem.

Ad 5. a) Provisum in Nr. 3.

b) Item provisum in eodem Nr. 3. Si hi poenitentes non habent honestum et proportionatum motivum, peccant; non quidem propter rem quam faciunt, sed propter mentem et intentionem ex qua hoc faciunt.

Ad 6. Solutio casus et necessariae distinctiones adhibendae patent ex principiis in numeris antecedentibus expositis vel insinuatis.

F. HURTH, S.J.

Conclusion.

It would be presumptuous to attempt to add anything to the foregoing opinions. It may not be futile, however, to insist that the dissemination of information concerning the theory under consideration should be "*caute et prudenter*". On 16 June, 1880, the Sacred Penitentiary gave this counsel in reference to another theory concerning the same matter. There is good reason to presume that questions concerning the Ogino-Knaus theory have been formally and officially submitted to the Sacred Penitentiary in recent years. Since no public reply has been published in the *Acta Apostolicae Sedis*, one may safely surmise that the counsel "caute et prudenter", of former years is still to be considered as a safe norm for guidance in the present matter. Wherefore we conclude this study with the sage counsel of Father Vermeersch, S.J., given in an article in the *Periodica:*

> 1. Cum onanistis obstinatis poterit, ut respondit S. Poenitentiaria, *caute et prudenter* insinuari istud minus malum, nulla ratione istud commendando, sed quasi invitus permittendo. *Caute et prudenter.* Ac proin nihil promittendo vel affirmando ut certum. 2. Methodus non videtur separatim revelanda sed in tractatu de bonis matrimonii in quo felicitas matrimonii christiani et numerosae prolis exaltabitur, indicetur modus quo divina Providentia iis qui sine propria voluntate coguntur moderari prolem, succurrit ut sine nimia difficultate honestatem coniugalem servare queant. 3. Ubi re vera uxori nimis timendus sit partus, methodus non potest suaderi potius quam simplex continentia, nisi expertus medicus, progrediente arte, securitatem absentis omnis periculi dare possit ex copula definito tempore facta. Ac monent medicum semper adeundum esse, ut certiorem reddat applicationem methodi. Haec autem non facile praestabunt nisi qui vere voluere matrimonium facere christianum, ex amore vero, qui terminatur denique tandem in Christo.[1]

W. J. Doheny, C.S.C., J.U.D.
Advocatus et Procurator S. Romanae Rotae.

Seminary of Our Lady of Holy Cross,
North Easton, Massachusetts.

---

[1] *Periodica de Re Morali, Canonica, Liturgica,* "De prudenti ratione indicandi sterilitatem physiologicam," XXIII (1934), 247°.

The Moral Aspects of Periodical Continence.

It seems fitting to reproduce here some pertinent paragraphs on this subject from an article that appeared in our July issue, 1933, from the pen of Monsignor John A. Ryan, of the Catholic University of America. The agreement of his teaching with that of the eminent European theologians transmitted by Dr. Doheny, and published in the preceding pages, will do much to clarify conscience regarding this fundamental medico-moral problem. As part of this symposium, attention is called to the article on pp. 582-586 of this number, by Dr. Frederick W. Rice, of New York City.

EDITOR.

The moral-theological argument for the liceity of the "Rythm" method is simple and conclusive. When marital intercourse is restricted to the sterile period, it is in itself quite as lawful as intercourse during pregnancy and intercourse when the wife has passed the menopause. In all three cases conception is impossible. While the primary end of marriage and intercourse cannot be attained, one or both of the two secondary ends is attainable. These are promotion of mutual love and the satisfaction of concupiscence. Either of them is a sufficient reason for the exercise of the marital act. "These aims," says the Holy Father in the Encyclical above cited, "the parties are not in the least forbidden to pursue, always under the condition, however, that their action preserves its intrinsic nature and, therefore, also, its necessary relation to the primary end." . . .

* * *

What are we to say to the contention that the general practice of periodical abstinence would likewise lead to a declining population? This result is possible, but not, I think, probable. In the first place, some self-restraint is involved in periodical abstinence—for at least eight days out of every menstrual cycle. Hence conception is likely to occur more frequently than in the case of the couple practising contraception, which knows no "closed period". In the second place, there would seem to be greater liability to unexpected conception, owing to miscalculation of the fertile interval. This applies especially to women whose menstrual cycles are irregular, but it is not without application to others, namely, those who are too dull or too careless to exercise the necessary watchfulness. Finally, so far as Catholics are concerned, those who are sufficiently conscientious to choose periodical abstinence instead of contraceptive devices will be amenable to ethical appeals to disregard the calculating selfishness involved in deliberately sought small families. Of course, there will always be a small minority of cases in which the practice of periodical abstinence is entirely laudable or even morally necessary. . . .

* * *

Suppose, however, that in the course of time, the practice became universal among Catholics and that the average family became so small as to make certain a declining Catholic population within, say, a quarter of a century. Would there then be any moral obligation upon the majority to discard the practice or, at any rate, to have larger families? After all, God did command our first parents to " increase and multiply and replenish the earth ". And the purpose of this injunction was not merely that the earth should be populated but that God should be increasingly glorified both on earth and in heaven.

We are all familiar with the usual reply. It is to the effect that the above mentioned command was addressed to mankind in general, not to individuals. The obligation of keeping the human race in existence and increasing the earth's population rests upon the race, not upon its particular members. Otherwise, vows of celibacy and of complete chastity in marriage, as well as bachelorhood and undue postponement of marriage, would be contrary to the divine ordinance. To use the example offered by Thomas Aquinas, the nation must have farmers and soldiers, just as the race must be propagated, but it is not necessary that all the citizens should be either farmers or soldiers.[1] . . .

* * *

The fact that restriction of intercourse to the sterile period is not in itself wrong does not forthwith justify it for all couples at all times. It is wrong when it results from the unreasonable unwillingness of one of the parties to accede to the desire of the other for intercourse during the fertile period. If the practice is adopted by free mutual agreement for the purpose of preventing the birth of any and all children, without a serious justifying reason, such as danger of death, or grave injury, or permanent illness, or degrading poverty, it is surely sinful. For the man and wife are deliberately depriving themselves of a most important, in many cases a necessary, condition of a happy and virtuous marriage; that is, the presence of children. They are also deliberately exposing themselves to many and various moral evils involved in a selfish and pleasure-seeking existence. Father Parsons, S.J., says that in such cases "it is hard to see that the sin is more than venial."[2] Nevertheless, I can easily conceive situations in which this deliberate, selfish and perilous course would be mortally sinful—at least *materialiter*. When, however, the practice is directed toward the limitation of the family to two or three children, it could become at least venially sinful, for example, on account of a notable increase in the temptations associated with idleness and a frivolous "society" life. . . .

---

[1] *Contra Gentiles*, L. 3, C. 126.

* * *

One restrictive word in the response retains, however, its full vigor and extension; that is, the word *caute*. The confessor should convey such information or advice with prudence and discretion. Otherwise, he could easily become accessory to the use of the method where there is no real necessity, or an authority for its use in the minds of persons who would not adopt it except upon the advice of a priest. . . .

* * *

When a confessor is asked about the liceity of restricting intercourse to the sterile period, he should answer honestly and adequately, as well as prudently; but he should not volunteer information on the subject unless he perceives a real need for it in the condition or circumstances of the penitent.

JOHN A. RYAN

The Catholic University of America.

---

[2] *America*, 25 February, 1933.

PRACTICES OF RELIGIOUS GUIDANCE OF WOMEN ENTERING RELIGION.

"PERSONNEL WORK," "guidance," and "individualized education" are terms of common usage in the educational world to-day. A new terminology, as well as practices of benefit to the student, has resulted from a movement which promises to be more than an educational fad. Pre-registration guidance, orientation or freshman weeks, health guidance, mental hygiene, vocational counseling, religious advisory service, and even alumni counseling are incorporated in the program of most universities to-day. While the terminology may seem strange to Catholic ears, the fundamental principle of personnel work is a tradition in Catholic practice. St. Gregory Nazianzen writes: "People differ more widely from each other in their desires and passions than in their physical characteristics. Therefore, to regulate these is no easy task. And since the same medicine and the same food are not in every case administered to man's bodies, but a difference is made according to their degree of health or sickness, so *also are souls to be treated with varying instruction and guidance.*"

A wealth of wisdom has accumulated in the experience of those charged with the guidance of souls in our religious novitiates. Too often this wisdom becomes the exclusive heritage of a single order. To assemble the viewpoints of those charged with the task of guiding postulants and novices into religious life, a member of the Sisters of Charity of Cincinnati, working under the direction of the Department of Religion of The Catholic University of America, has completed a bit of thought-provoking research under the title *Focal Points in the Spiritual Counseling of Applicants for the Religious Life.* No less than fifty novice mistresses coöperated in this study, which, it is hoped, will be the precursor of a series of similar studies. The purpose of this article is merely to indicate, without approval or disapproval, practices now prevailing.

Several facts suggested in this study are obvious. Present-day conditions in the world have left a definite impress even upon those who, inspired with lofty purpose and high idealism, aspire to the religious life. The spirit of the world has always been a lure to youth, but the craving for "independence", and a standard of living which makes physical sacrifice an exceptional event make the transformation of thought, behavior, and feeling which are necessary for adjustment to the life of a religious community, an arduous struggle. A sympathetic appreciation of the fact among novice mistresses was revealed in the study cited.

I. SELECTIVE PROCESSES.

The standards for selection of members of religious communities are in part determined by Canon Law; yet, prudence in fulfilment of the spirit, as well as of the letter of law, is expected of the novice mistress. Here I shall not discuss the functions of the confessor, but the practice of the religious superior who sees the novitiate as a " school of sanctity in which the means of sanctification, the obstacles to it, and the virtues that lead to it are learned ". Most communities issue a pamphlet explaining the work of the order, the spirit of each institute, and the norms established by the Sacred Congregation of the Religious. Motive seems to be the point stressed in the literature distributed to applicants. One questions whether this literature in itself is ever effective in securing the desired results. Personal contact with some member of the religious community almost invariably determines the selection of a particular institute.

In the fifty novitiates which responded to the question, " On what points do you place emphasis in the acceptance of members? " there is a slight variation in terminology, but unanimous agreement as to the essential things — good moral character, physical and mental health, purity of motive (good will), adaptability to religious life, piety, the spirit of sacrifice, sociability, and particular " behavior patterns " too numerous to bear repetition. Age, the consent of parents, and " stability of temperament " are given less frequent mention. In the fifty novitiates coöperating in this study there were one thousand seven hundred and fifty postulants and novices. It is quite significant that eighty-five percent of this number were admitted to membership in the religious community. It would be interesting to compare this fact with the situation among novitiates of religious orders of men.

II. Basic Principles.

The religious life is preëminently a life of unselfishness. Progress in charity evidently is the focal point in religious counseling. Stripping oneself of attachment to worldly things in conflict with the vows of religion is a task in which human effort is vain without the assistance of the Holy Spirit, just as religious guidance without divine aid is a sterile work. Human ingenuity is challenged to adopt those procedures which are most conducive to perfection in charity. Here " the example of Christ " is cited as most effective, with due stress upon the lives of saints and predecessors in the community. Vision, supernaturalized, of the work of the community and the need of the coöperation of the religious for the salvation of souls are generally stressed. " We teach," writes one novice mistress, " that while sanctity is a personal achievement, it calls for generous self-sacrificing efforts for others." " We stress the sublimity of charity," states another. " We hope to develop unselfishness by a personal love of Christ," a third religious notes. " We place emphasis on positive acts of charity," write a fourth.

One novice mistress cites a " frequent change of duties " as helpful in the repression of self within the novitiate.

Ascetical practices come in, of course, for a great deal of attention in the novitiate. Observance of the rule of the order is commonly accepted as a criterion for admission into the religious life. Significant of the increasing interest in liturgy is the emphasis placed upon a " deep appreciation of the Church's liturgy " in the training of the novice. Various acts of self-denial were cited, varying in part with the tradition of the order. Evidently a course in ascetical theology is attempted in some novitiates. Devotional practices too numerous to mention appear in the daily schedule. " Individual conferences " are acknowledged as effective in insuring proper attitudes toward the ascetical phase of religious life.

In answer to the question, " What is your plan to develop purity of intention? ", the particular examen was stated as helping to insure against unworthy motives. " The remembrance of God dwelling within us," praise of unselfishness before the group, and the morning meditation were among the many other procedures suggested. " Let the novice keep a record of her failures in regard to purity of intention and discuss these each month with the mistress," suggested one religious, while another attempts to have the novices frequently ask themselves the question, " Is my work worthy of Master's approval? "

III. REJECTION OF APPLICANTS.

It is a serious thing to reject an aspirant to the religious life, just as it is a serious responsibility to admit one who is unworthy. The question, " In case the postulant still exhibits selfishness, love of luxury, and love of the world at the end of her postulancy, do you refuse her admission to the novitiate? ", received a variety of answers, possibly because the question is open to some latitude of interpretation. Seven novice mistresses suggested unqualified refusal, eleven qualified refusal, four would extend the period of postulancy, and fourteen would permit the postulant to go on to the novitiate. One writes significantly, " If 'while the iron is hot,' no impression was made, there is little hope of success;" and another, " If the postulant will not correct these faults at once, she will never overcome them." Each case is evidently judged in the light of particular circumstances. " We find," states a member of a large religious community, " that receiving the habit in most cases brings special graces and a decided change takes place."

IV. NEW PROBLEMS.

Youth of to-day lives in a world far different from that of the previous generation. Generally, novice mistresses are opposed to any change which might affect the spirit of the order. However, one religious writes, " Young people to-day are more easily discouraged, less accustomed to obedience in the home, less given to detailed performance of duties, and, for this reason, great patience, combined with kindness and firmness, is needed if we are to bring about the desired results. On the other hand, we find the youth of to-day better trained to leadership, more independent, enterprising, and efficient."

Ten of the novitiates stated that no change had been allowed in the matter of recreation. Twenty-one allow a limited use of the radio for certain programs. Improvement of recreational facilities conducive to physical development is noted by a large number of novitiates, some of which to-day have gymnasiums with swimming pools and modern athletic facilities.

However amusing the suggestion of the question may be to some, there is a problem presented by the fact that a few candidates for the religious life have been accustomed to smoke. Since, in our Catholic colleges for women, this practice is occasionally tolerated, and since the decision to enter the religious life is often made at the end of an academic course pursued at such colleges, the problem cannot be ignored. " Unless the candidate breaks this habit before entrance into religion, she may become physically unfit for religious life because of sudden deprivation," writes one religious. " They simply give up the habit when they enter," writes another, " and never return to it." But a third notes that a sudden giving up of this habit causes " a reaction in the form of restlessness that can be overcome with time ". It seemed to be the consensus that a postulant should have made up her mind to enter religion a sufficient time in advance of her training in the postulate to put aside a habit which would become disconsonant with life in the convent.

V. Spiritual Reading and Meditation.

The impressions made upon the mind of the novice are often lasting, and every care is evidently used in the fifty novitiates studied to bring the novice into contact with inspirational literature. In one novitiate, written book reports are required every two months; in another, class discussions concerning books read are held monthly. Most effective is the requirement of another house in which the novice regularly in her interview with the mistress reports on her reading. An effort to develop a library in which ascetical works dominate is reported by one religious, and free access is permitted to such a library. Nine communities have a list of required reading. It is interesting, particularly in the light of Dr. William Russell's treatise on *The Function of the New Testament in the Formation of the Catholic High School Teacher* to note the emphasis placed upon reading of the Sacred Scriptures.

Meditation, of course, is the fountain of strength to the young novice as well as to the priest. All of the fifty novitiates indicated the indispensable rôle of meditation for forming religious character. No two reported the same devices used to instruct novices in this difficult art. The Ignatian Method is most commonly used. Reading aloud the meditation on the previous evening, discussion of the fruits of meditation, recording in a notebook the points and resolutions, and correlation of meditation and spiritual reading, are reported by various institutions as efforts to make the meditation more helpful.

VI. Returning to the World.

No doubt it is difficult for the novice mistress to dissuade certain applicants from entering religion, but that stern duty cannot be evaded. In answer to the question, " What are some of the reasons why young women discontinue their efforts toward the religious life? ", unfitness for the sacrifice involved was the most common answer. The " spirit of independence " was cited by eleven institutions, physical weakness by nine, attractiveness of the world by nine more, difficulties at home by six, lack of appreciation of the religious life by four, inability to lead a common life by three, discouragement or " lack of moral stamina " by five. Nervous disorders received but one mention, as did " frivolity," " disillusionment," " want of frankness with director," and " weariness in well-doing ".

VII. Character Training.

Character training is a commonly used term, although there is a great variety of opinions both as regards the definition of character, and the specific objective involved in training character. Instruction, prayer, meditation, and ascetical practices are all directed toward character training in the novitiate. Psychological researches have shown the necessity of specific training in the development of wholesome character traits, and in answer to the question, " Toward what specific character traits is the training of the novice chiefly orientated? ", a variety of answers was received. Charity, obedience, humility, simplicity, the spirit of self-sacrifice, practical piety, a sense of responsibility, cheerfulness, adaptability, self-control, frankness, and loyalty were mentioned in the order here stated. Unfortunately, this study did not include the various procedures aimed at these more specific objectives.

VIII. The Timid Character.

The young postulant or novice often finds it difficult to give expression to her problems, and timidity often is an obstacle to spiritual progress. To develop frankness and candor among such characters one novice mistress recommends " absence of severity when calling attention to faults; " another, " encouragement even for small efforts; " a third, " kindness in personal conferences," and a fourth makes the very practical suggestion that, " if these timid characters can develop confidence in themselves in the less difficult tasks, it may encourage them to make progress ". Active participation in recreation is generally prescribed for all. As is to be expected, love, not fear, is the dominant motive insisted upon in the novitiate. Private correction for faults is the rule in most houses and one novice mistress suggests, " We must seek the cause of reticence and timidity, for frequently it can be traced to pride. If such characters can be made to see this, exhortation to the practice of humility will mean more to them." An inviolable secrecy, an effort to preserve confidences reposed in the novice mistress, also are found effective in encouraging frankness and candor.

IX. Spiritual Direction.

The responsibility for the spiritual direction in novitiates often devolves upon the mistress of novices. Even where confessors do give ample time and aid for this task, the office of mistress of novices is still essentially that of a counselor. By reason of her constant association with novices she has the opportunity of learning their faults and failings as well as their good qualities, and is therefore in a position to give them valuable aid in the way of guidance. In answer to the question, " Who has the chief obligation of spiritual advisement? ", twenty-seven answers indicated the mistress of novices, six the confessor, twelve both confessor and mistress of novices, two the chaplain, and two the Reverend Mother. Over half the communities do not grant their novices consultation with older professed members. Thirty-eight novitiates have a priest constantly present as spiritual director, and only in five did the chaplain serve merely as confessor. Freedom of access to the mistress was reported as conducive to promoting the counseling relationship in forty-four novitiates. In some novitiates the individual conference is the regular procedure, but in most places freedom of consultation outside of stated intervals is insisted upon.

X. NUMBER OF VOCATIONS.

Twenty-two of the novitiates reported that they were experiencing no shortage of vocations. Some interesting facts were reported in answer to the question, " Can you offer any explanation as to why there continues to be such a dearth of vocations in our convents while our seminaries are filled? " This point has previously been treated in THE ECCLESIASTICAL REVIEW. We know that great self-sacrifice is demanded of the young woman entering a religious community. The dearth of vocations may be a relative matter because expanding education facilities have demanded a greater number of religious. " Many girls are the only working members in the family," reports one mistress of novices. " Parental disapproval of the entrance into religion " is also cited as a common cause of discouragement. The social life among the wealthier classes and the failure to teach girls the true values of life are other obstacles to the increase of membership in religious communities. " Priests have more independence of action, mix more with the world, and may even aid relatives financially," reports a novice mistress in explanation of the situation suggested in the question. " Perhaps our teachers fail to show sufficient interest in students after they leave school," suggests another religious superior. One novice mistress gives it as her opinion that " men and boys are more serious-minded since the War ". The abrupt separation from home is blamed by one religious for the failure of religious vocations of women to keep pace with that of men. Strange to relate, the novice mistress did not blame the clergy so much for lack of coöperation as the clergy have blamed themselves. One circumstance that can not be overlooked in answering this question is that to-day there are wider opportunities offered to women in the world and in public positions than have ever been offered before.

XI. ASPIRANTS' SCHOOL.

Within the last two years some of the religious communities have been experimenting with the preparatory or aspirants' school. Although information was sought in the study cited as to the results of establishing these schools, they have been too recently instituted to warrant definite conclusions. Twenty-one of the fifty communities questioned are conducting aspirants' schools which yield an average of seventy-eight per cent of the novices. Most novice mistresses reported that these schools prepared the girls better for religious life than do ordinary parish high schools. One religious superior writes, "With the aspirants' school the transition from the world is not so abrupt, and the girl so trained does not find it nearly so hard to adjust herself to the demands of the life."

CRITERIA OF EFFECTIVE RELIGIOUS COUNSELING.

The prescription of canon 565, "The year in novitiate must have for its object the forming of the novice by means of the study of the rule and the constitution, by instruction in those matters which pertain to the vows and virtues, by pious meditation and assiduous prayer, by suitable exercises in rooting out the germs of vice, in regulating the motions of the soul, and in acquiring virtues," outlines the general course of spiritual training in the novitiate. Five criteria for effective religious counseling were suggested in the study cited. They are:

1. Does the novitiate afford the postulant and novice the very best the Church offers in the way of spiritual direction?
2. Does the novitiate training lead to the development in its subjects of a complete unification or integration of personality?
3. Does the novitiate aim to inculcate a true appreciation of spiritual values?
4. Does the novitiate training lead to the formation of a Christlike character?
5. Does the novitiate, directly or indirectly, provide a program of spiritual advisement for the critical period of triennial vows?

In regard to the first criterion, a specially trained, spiritually minded priest is an indispensable asset to a religious community. As Archbishop Dowling wrote in *The Secrets of the Religious*

Life, " the narrow way of perfection is often obscure, beset with hesitations, uncertainties, doubts, and temptations peculiarly its own. The selfless quest for Christ needs guidance, and guides are often lacking." In the confessional there is a divinely constituted source of inspiration and guidance for the individual. The power of a confessor for good or evil in a community cannot be exaggerated. Freedom of access to the spiritual director, as previously noted, is stressed in the rules of most communities. In some communities it is stated that the conferences by the chaplain were supplementary to the work of the mistress, and others gave the impression that the work of the mistress was supplementary to the work of the chaplain. A plan of short retreats was found very effective in one institution to effect the spiritual advancement of the novice. It was also indicated that in the larger novitiates the mistress of novices was urgently in need of assistance to do properly the work of counseling vested in her office.

In student personnel work it is an axiom that " All guidance should terminate in self-guidance ". While the good religious or priest will always submit humbly to the direction of a confessor or spiritual director, one who has effected an integration of personality will find it unnecessary in many things to seek advice. The process of discipline is not an end in itself but a means to an end. The end is self-mastery, coördinating all one's powers for the common good of the individual. This mastery is to be insured particularly by an enlightened appreciation of spiritual values. Morbid self-analysis and self-repression may become harmful. A modern writer has contrasted Buddhist with Christian art. The Buddhist is generally portrayed with eyes closed, as if he were ever contemplating the world within. The Christian is looking outward and upward toward God and the world. The religious must view life in the light of faith, and a great deal is left to individual initiative in putting the inspiration of faith into daily practice. In other words, there is a form of self-mastery peculiar to the religious life in which, while the individual never emancipates self from the divinely constituted sources of strength, problems are fearlessly attacked and solved in that spirit of liberty suggested in the Gospel.

The formation of Christ in the life of the individual is the ideal of all novitiate training. No one can measure the achievements of the training of our novitiates, but the sanctity and heroic sacrifices of thousands of sisters throughout the country are and ever will be a primary apologetic for their success. In our schools, in our hospitals, in the work of charity, in the work of reclaiming erring souls, in the missionary appeal, the sanctity of life of religious women has probably done more to spread the faith than all the sermons that have ever come from Catholic pulpits.

One outstanding impression gained from this study was the healthy dissatisfaction among the various religious superiors with their own efforts. No one was quite content with the training in her novitiate, and each seemed eager to learn of the procedures in other novitiates. One practical suggestion, which the writer hopes will fructify, is this—that an organ of opinion, supported by all the religious communities of women, and rendering some such service as THE ECCLESIASTICAL REVIEW renders for priests, may be established to make common the wisdom and experience of our Sisterhoods. The earnest coöperation with which the sister who conducted the study, *Focal Points in the Spiritual Counseling of Applicants for the Religious Life*, met, should encourage others to conduct even more comprehensive studies of the various problems attendant upon adjustment to religious life.

MAURICE S. SHEEHY.

Washington, D. C.

ST. PAUL AND THE WEAKER BROTHER.

I Cor. 8: 8-11.

I. SCANDAL AND DISEDIFICATION.

IT IS A WORLD in which the stronger lead the weak into sin. Bad example breeds its kind like other bothersome pests. Manifold forms of sin spring up through it, and even odd notions about what is sinful at all. Cain even without the benefit of long experience excused himself from bothering about his brother, Abel; and those who scandalize or disedify others have not much improved on his excuse when they seek to escape responsibility. It is evident that those who give bad example, in words or in deeds, do not reflect much on the fact that Christians are brothers. And hence there are terrible tragedies of sin which have been silently suffered by souls who have been misled by others; great ideals have been shattered, shelved and foregone; resolutions which made for character and control have been broken and never mended.

Misleading our neighbor is the last thing of which we accuse ourselves. Yet it is a point on which I do not doubt we are frequently warned from the Sunday pulpit. Priests and schoolmasters may be said to gain the largest experience of the dread force of bad example, and hence their warnings. They know the difficulty of offsetting its insidious attack; they have seen young trees bent slowly and settle crookedly; they know of those in whom the very foundations of character have been undermined, and sometimes irreparably damaged for further building. Now I know that priests have a well-stocked arsenal of motives and equipment which they wield in public and in private in fighting this hundred-handed enemy of the weaker brothers. But possibly they may wish to recall with me how St. Paul attacked our common enemy. His case at first sight seems to have no modern analogue. But on reflexion it will prove a powerful story with which to drive his fine principles into the hearts of our flock.

II. ST. PAUL'S CASES AT CORINTH

Recent archeological digging at Corinth has uncovered much of the splendid friezes, the gleaming columns and the marble statuary of ancient Corinthian temples. Our imagination may find it difficult to recapture that lost beauty from the fragments, but the Apostle gazed often on all this splendor of earlier and later Greece. Indeed he had a truer image of what went on in these splendid shrines, before twenty centuries of God's pure rain had washed these temples clean. He looked on them with the double horror of a Jew and a Christian, for they contained the idols of the fashioning of men. But terrible as was the idolatry, it was not the only sin which went on in the temples.

We know that in spite of drawbacks St. Paul founded a very flourishing Christian community in Corinth. It was recruited mainly from among the poor, small shopkeepers, laborers and probably principally from the dock hands along the busy wharves of Corinth's two harbors. The bulk of the Corinthian church had been converted from paganism; they were familiar with the forms of Greek worship and knew the hundred stories, edifying and obscene, about the gods of a dubious Olympus. They had probably never been prominent among the templegoers, for they were poor. But for the very reason that they belonged to the lower orders of the population they had been more loyal to the old gods than the educated sceptics of the self-styled intelligent world. We may look on these neophytes of the Apostle as only shortly ago done with a religion which had somehow filled their lives and upbringing.

Now in ths community, as in our own parishes, there were the bright and the stupid, the clever and the innocent. And thus there were many views on the meats and other edibles which had been offered in the pagan shrines to the false gods of Greece. We shall understand the story most easily if we recall that the meat offered to the mighty thunderer Jupiter was a pig (or with the more poetic, a porker). Now the precious parts, named in the rites, were sacrificed to the god; but off the rest the participants could banquet. This sacred meal was sometimes eaten in the temple itself and sometimes brought home for the family dinner. At times the number of sacrifices cluttered up the temple with pork, and the extra portions were sold to the butchers and were put up for general sale.

It is clear that if a member of the small Christian community wished to have a joint of pork for dinner, complications might easily arise. What of the Christian wife who went marketing?

Should she buy meats which had been used in idolatrous worship? St. Paul told her to proceed peacefully and buy what was offered for public sale without harrowing her soul. Let her remember that an idol is nothing, that the fulness of the earth is God's, and that meat is just meat. " Whatever is sold in the shambles, eat, asking no questions for conscience' sake " (1. Cor. 10:25).

Other puzzling situations arose. A Christian is invited to dinner by a pagan friend. Roast pork is served. The Christian suspects or knows that part of that piglet went to Jupiter. Should he eat? " If any of them that believe not invite you and you be willing to go, eat of anything that is set before you, asking no questions for conscience' sake " (1 Cor. 10:27).

But suddenly a complication arises. St. Paul supposes that some busybody or " spoilsport " or challenger says to the Christian guest: " This has been sacrificed to idols." The Apostle says: " Do not eat it for his sake who told it and for conscience' sake," that is, *his* conscience. (1 Cor. 10:28). For the Christian is now under the spotlight; he is not John or James but a representative of the Church; his private character does not count anything; it is his Christian conduct which will be judged. St. Paul does not leave us in doubt concerning the principles of his solution. The meat is still only meat; there is no sin in eating it; hence, as far as the conscience of the Christian is concerned, it is legitimate to do so. His liberty is entirely lawful. But it is here that the Apostle insists on his principle: Legitimate liberty must often be restricted in order not to mislead another, or in order to edify him. Else the knowledge of our liberty is a knowledge without charity. Lawful freedom is to be restrained for the sake of others. " Whether you eat or drink, or whatever else you do, do all for the glory of God " (1 Cor. 10:31).

The Apostle repeatedly hammers into the hearts of the Corinthians the principle we have quoted. The same principle is used in another case which is more important than those just described. What of the question of eating of sacrificial meats in the very temples themselves? For our present purposes this case deserves a longer treatment than the others; it is the first with which St. Paul deals in the rather long section on the sacrificial meats (1. Cor. 8-10). Possibly we have heard too little of St. Paul in the rôle of a moral theologian; it is here that we will see him at his finest. Two other points also will strike us, his most penetrating and affectionate sympathy for the weaker brothers and the extremely clever climatic development of his thought.

In introducing the question " concerning those things which are sacrificed to idols " he says that " knowledge puffeth up, but charity edifieth (buildeth up)" (1. Cor. 8:1). The topic has not occurred in any previous part of the letter; it enters now, and one feels that a thunderbolt is being forged. Just how it will strike is unknown, but obviously those who have knowledge without charity need run for cover. Now St. Paul continues by saying that Christians know that God is one and that an idol is nothing. It is stone or wood or metal, but as a divinity, it is absolutely nothing. And hence it follows that meat which is consecrated to Jove is just meat and nothing more.

Now there were at Corinth Christians who had heard and accepted this doctrine of the One True God, and yet they had not thoroughly shaken off their former superstitions. These poor souls (for " there is not knowledge in every one ") ate of such meats " as a thing sacrificed to an idol," that is, they really thought that it was somehow a holy thing. " Their conscience being weak is defiled " (1. Cor. 8:7). There were two classes, then, at Corinth, the " weaker brothers " and the " knowers " and about these the plot hinges and the action develops.

Now the " knowers " are cocksure men; of their knowledge they are careful, and charity must take care of itself. To them temple meats are meat and nothing more. Further, it is evident that eating it in a temple is of itself no different from eating it in a dining-room. And some of these cavalier gentlemen have in fact eaten in a temple with pagans. They did this apparently with a consciousness of being quite superior to the poor groundlings who did not catch on to Christian doctrines so well. St. Paul sums up this class by saying that they know not how to know. This is extremely well put. They have knowledge without balance, theory without prudence, facts and arguments and authorities without tact or kindness or consideration. Now in St. Paul's view knowledge, even of Christian doctrines (for the knowers have dogma correctly), is not much if it is mere ornamentation, if it is not informed by charity. St. Paul is the one who said that faith without charity is a dead thing; it is easy to see that knowledge without charity, is even more moribund.

And what of the " weaker brothers "? Can it be that some were then so poorly instructed? Were they still quaking with vague fears of the old gods they had foregone? St. Paul understood how this could be and he was patient and sympathetic. In spite of instruction on the essentials of the Christian catechists, not all his converts had put off their superstitious fear of the pagan gods. The deep-rooted habits of being awed at their powers in sky, sea, earth and air clung to the new Christians. Thus, a Corinthian sailor, even after his conversion to Christ, might find it difficult to put to sea without propitiating Neptune; he had always done so in hope of being spared the storms. For such a man part of a sacrifice to Neptune would be more than merely meat; a sacredness might still cling about it.

Now such a phenomenon is not rare among those who are converted from a state of supersitious ignorance. In St. Paul's day the religion of the masses was, if anything, more superstitious and sunk in polytheism than ever. Converts had been recruited from among the uneducated; hence the need of continual instruction, and in this very chapter St. Paul is careful to repeat the doctrine of the nothingness of idols. Let us recall that the Christian writers kept beating against the doctrines of pagan polytheism through three centuries. And in our own enlightened day the charm, the talisman and the rabbit's foot are not entirely unknown. We see, then, the battle which went on in the soul of the weaker brother. He lapsed into idolatry; those who misled him by their cavalier acts have scandalized him; for his ancient fears have risen again to tempt him, and smitten by these lingering forebodings of his old religion, he has fallen into a sin against the Divine Nature itself.

There is a text here which is one of the most beautiful ever written by the Apostle: " There is not knowledge in every one. Some until this present . . . eat as a thing sacrificed to an idol; and their conscience being weak is defiled " (1 Cor. 8:7). There is not a word of bitterness or reproach against the weak. The words show the profound psychological insight of the Apostle; they prove how his own knowledge was tempered and sweetened by charity. For as a Jew whose old religion taught him to abhor idols, St. Paul would have found it extremely difficult to enter into the mentality of those who had a lingering attachment to that most abhorrent of things, an idol. But his

Christian heart could understand sympathetically how the ignorant pagan convert might truly believe in one God, and yet not have lifted fully from his heart the incubus of ancient fears. He knew the religious and emotional side of these converts had been dreadfully warped from early childhood. It is out of this sympathy that the love and tenderness for the neophytes are sprung.

But St. Paul has no pity for the meanness of the " knowers ". He now turns to the puffed-up Christian who has led the other so carelessly and cavalierly. " Meat does not commend us (place us near) to God " (1 Cor. 8:8). What a mean and little thing is the act which has misled the weak! Eating meat has not brought the " knower " nearer God; he could have foregone it and be no worse off. This wanton exercise of liberty has benefited no one, while it has ruined the weak. The spiritual danger of one has been risked without spiritual gain for the other. " Take heed," concludes the Apostle, " lest perhaps this your liberty become a stumbling-block to the weak " (1 Cor. 8:9). How slight has been the reason for action; how great the reason to forego.

The Apostle now puts the whole scene concretely: " For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience being weak, be emboldened to eat those things which are sacrificed to the idols? " (1. Cor. 8:10). We are given the sketch of a very clear picture. A Christian fully cognizant that the pagan offerings are nothing more than meat, sits at a sacrificial banquet in a pagan temple. He is at ease; he is committing no idolatry; his conscience is clear; for he knows that all the ceremonies are trumpery, the statutes only so much beautiful marble, and that the blessing on the meat is the mere mumbling of a futile priest of an empty rite. Such a man, it would seem, would be only acting out a place of bravado. But St. Paul does not deal with him yet.

He passes on to the weak Christian. This man, whose old superstitious fears are not shaken off, passes by the temple and sees the " knower " at the banquet. He is assailed by the thought that there is perhaps something in the rites after all; he argues that so-and-so is one who " knows " our doctrines, and he is partaking. His old fears suggest that perhaps there is something divine in the old religion, and that the unquieted voices of forebodings have been whispering some truth. Thus his superstitions are aroused anew before they have been fully allayed. He yields to these thoughts against his Christian conscience. He too is ready to partake of the sacrificial meats, but not with the clear conscience of the man who knows.

In this particular passage St. Paul is entirely occupied in protecting the consciences of the weaker brethren. Later he will forbid the " knowers " to eat inside pagan temples."[1] We must note the biting sarcasm of the word " emboldened " of the Douai; in the original this is " edified ". He says to the " knowers ": This is how you edify your brother: you lead him into sin.

St. Paul now comes to the climax of his paragraph:

> And through thy knowledge shall the weaker brother perish, for whom Christ hath died? Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. Wherefore if meat scandalize my brother, I will never eat flesh lest I scandalize my brother. (1 Cor. 8: 11-13.)

The first verse pricks the balloon of puffed-up knowledge. For it is, first, a brother who is ruined; one to whom the knower is bound with the special bonds of Christian charity. Secondly, it is a weak brother, whom the knower is bound to help, not to trip. And finally, it is one for whom Christ died. Here St. Paul, who generally speaks of the redemption as " for us, for all men, for the world," mentions the individual soul of a single weak Christian. And what is this cowardly and disloyal trick that the knower plays? Objectively, it is a sin against Christ; for what is done to the least is done to Christ; Christ lives in His members and suffers and is exalted in them.

St. John Chrysostom did not mince words when he came to speak of this passage: " Some say: what business is it of mine if so-and-so is scandalized and falls? Now there is something savage and inhuman and even satanic in such words. In St. Paul's day there was some excuse, because those who fell were weak. But in our day these scandalizers tumble down those who are strong in the faith. We commit sins that would shake the mightiest . . . What of our thefts and pilferings and the practical slavery to which we reduce weaker men—are not such acts scandalous? Don't tell me that so-and-so is only a cobbler or a dyer or a carpenter. Consider rather that he is a poor man and a brother. We profess to be the followers of tent-makers (St. Paul) and fishers and publicans (St. Matthew); our Master was brought up in the home of a carpenter, and His Mother was a carpenter's wife. He lay in a manger in His poverty; He had no place to put his head; when wearied He waited for the ministrations of others. Think of these things and you will see that your own dignity is nothing, and you will begin to see a brother in the poor man." [2]

---

[1] Cf. 10: 14-22.

III. APPLICATIONS.

I do not doubt that priests will be able to tell this story and drive home a neat lesson against our "knowers". There are manifold applications because the essential of the case is that those with a little correct knowledge and no charity mislead the weak and the less instructed into sins. If I name some general classes of "knowers," it is because I am convinced that there are many in whom a little knowledge is a dangerous thing.

One of the worst classes is composed of those who say that young Catholics are free to go to non-Catholic colleges. As far as knowledge goes, the "knowers" are right to this extent that there is no written law of the Church which certainly prohibits it.[3] But the natural law does, if one's religion is thereby imperiled. But do these "knowers" reflect that with scarce an exception these colleges are teaching that scientifically we must doubt or deny all revealed religion, the divinity of Christ, the credibility of the Gospels, and the founding of a Church by Christ. In the name of science (that most abused word of this age) religion is called "tosh and stodge," and not only in the fraternity houses of callow know-it-alls but sometimes from the lecturer's chair. The "knowers" are so cocksure of themselves that they think they can keep the faith untarnished in such an atmosphere, where those who do stand for religion or a law written in men's hearts are called medieval or prejudiced or unscientific. They must read the text books and the reference books of many a course in which rationalism and exaggerated evolutionism are openly preached and propagated.

---

[2] Hom. 20 on 1st Cor.

[3] Note that I am speaking of colleges and universities. Canon 1374 is clear on children, and higher education is indirectly touched on in the following canon.

Another class of " knowers " is made up of those who think that the Index of Prohibited Books is silly and old-fashioned, or think that if the latest obscene novel is not named there, they are free to read it. Another class is gossiping and peddling birth control indirectly by complaining of the Church and her rigidity, her lack of sympathy and lack of consciousness of modern progress and culture—as if she was not confronted by the same problem in the first century. And how numerous are the " knowers " of the easy-conscienced group whose ethics in business and politics do not come from the catechism but from the loose code of conduct which has put external respectability and reputation above duty and virtue; being caught is the sin for them. And who will count all those grumblers against the demands for money for parishes, schools, missions; they " know " a certain amount, and they are blind to the beauty of American Catholicism which rests principally, I may say, on the self-sacrificing spirit of our people. These " knowers " are breaking down the strength of the hearts of our solid American families from whom have come, and with what generous forgetfulness, the pennies of the poor as well as the sons and daughters; on these our glories are built.

These classes and others are propagandists at a time when our Supreme Pontiff is calling for lay apostles. They are so smugly right; so superficially satisfied, so afraid that their liberties (exaggerated and partially right) are being abridged, so selfishly sold to their own ways. They have knowledge which is half-knowledge; they know not the danger of their preachings, because to their own ears they sound so fine and right. They are really weaker brothers who have been caught by someone higher up on the ladder. Will this passage of St. Paul shock them into seeing that oftentimes they are scandalizing the weak brother for whom Christ died?

WILLIAM J. MCGARRY, S.J.

Weston, Massachusetts.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE MISSIONARY SERVANTS AND RURAL MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The plan suggested by the Reverend W. Howard Bishop in the April issue of THE ECCLESIASTICAL REVIEW, for the conversion of the United States, deserves the attention of every Catholic in this country, both the clergy and the laity. Father Bishop's plan is the fruit of many years' experience in the field, and we know that he is well equipped to write on the subject. The six reasons he advances as proof for the need of a new community to undertake the conversion of rural America enumerate problems that are of major importance to the preservation and the propagation of the Faith in this country.

However, it seems well to point out the similarities between his plan and the work which has been started already and which is being developed by two new religious communities; one for men, The Missionary Servants of the Most Holy Trinity, and one for women, The Missionary Servants of the Most Blessed Trinity. These two communities, founded by Father Thomas Augustine Judge, were begun as early as 1900 and took root in Alabama in 1915. Their main field of endeavor is the home missions. They seek out the neglected work, and place and soul.

They have a direct contact with the rural missions by the very location of their " bases," to use Father Bishop's word, and they have indirect contact with them by constant follow-up work, parish visiting, home care, and instruction of the young. They do not contemplate permanent missions, but rather they are " to glide in and out among the poor of body and soul, and when the empire of the Church has been built up in one place so that others may carry it on, they will be off to more desolate missions ". This quotation seems to be in harmony with the third part of Father Bishop's plan which states, " the [proposed] Society would seek limited, not perpetual, tenure of mission areas ".

The Missionary Servants are being raised up by the grace of God in the hope that they may be of service to the Church in America. Again using Father Bishop's own words, they are " a separate religious Community with its own Superior and Rule, to lead the way, develop missionary technique and supply methods and other helps to mission-minded diocesans not specially trained for this work ". Father Bishop says: " It is a missionary field . . . in which no well organized and persevering effort has yet been made on a national or even wide regional basis to convert millions of non-Catholic people ". These foundations took place in the deep South twenty-one years ago. And though their work is primarily concerned with the preservation of the Faith, their very presence in the neglected rural districts has already effected many conversions. They began in the humblest conditions, with little or no resources. But they have increased constantly and both have the approval of the Holy See for their canonical erection—the men in 1929, and the women in 1932. Their founder died in 1933.

At present the men's community numbers more than one hundred and thirty professed members, twenty novices, and thirty students in the Apostolic High School. Forty-five students are at the House of Studies, Silver Spring, Maryland, and the Catholic University of America. In a few years these men will be ordained priests and more are following right after them. The Sisters have approximately three hundred members, covering more than thirty-three houses which serve ninety-five missions in twelve dioceses, many of them covering rural districts.

Father Bishop wisely observes that the conversion of America " is not a task for any of the established orders . . . it should be approached from the start as a highly specialized work, for it will require special adaptability and special training. It will have to develop a distinctive technique of its own. The city methods will not do. An entirely new community of priests will be necessary if a permanently continuing work is to be done." For one of the very reasons that Father Bishop points out, namely, " that city methods will not do," the Apostolic School, or *petite seminaire* and the Novitiate of the Missionary Servants of the Most Holy Trinity are at Holy Trinity, Alabama. The young men are trained under the very conditions in which they will labor as priests. The central house is situated on a plantation of 1300 acres, twenty-two miles from the nearest city, ten miles from the nearest railroad. The students help to cultivate the ground and the food products are used at their own table. Already much progress has been made and to-day the non-Catholic friends of Holy Trinity, Alabama, are numbered by hundreds.

The Sisters do not wear habits, but rather a plain black dress and a black hat. They drive their own cars from mission to mission, home to home, and have a special training and technique to meet the social needs of the day. Their work, so widely acclaimed to-day, was begun thirty years ago on spiritual foundations. Thirty years ahead of their time, to-day they are happy to notice many new movements patterned after their own. They themselves cannot meet all the demands for their services, due to lack of vocations.

Father Bishop merely mentions two points that we would like to stress. The first is the very urgent need in our rural missions for the preservation of the Faith of our own Catholics. It is well known that the leakage from the Church goes on steadily and that gains made through converts do not offset this proportionately. A recent article, " Catholicity in the South," by the Most Reverend Richard Oliver Gerow, Bishop of Natchez, Mississippi, points out with clearness and precision that many so called non-Catholics in rural districts are simply—fallen-away Catholics. It may be said here that this work of preserving the Faith has been given to the Missionary Servants directly by the Sacred Congregation. But the actual work in the fields shows that the communities are also intensely interested in the conversion of people in rural districts, especially in the South and the West. As Father Judge wrote in THE ECCLESIASTICAL REVIEW, September, 1919: " The South is one vast mission field, and apart from the non-Catholic whites there are millions of negroes to be evangelized. If we do not reach out to them soon, their *conversion* will be difficult. *The work is too much for a few priests or for a few scattered communities or even a* *diocese*. . . . Think of the millions and millions of non-churchgoing folk in our country. . . . Are not their souls and the souls of our poor negroes as dear to God as the souls of Japanese or Chinese babies? "

Secondly, we believe that the hope of our generation lies with the laity. The best example of Catholicity and the invincible argument against slander is the open lives of refined and virtuous Catholic men and women. Father Bishop considers that " the laity should be pressed into service ". The Missionary Servants have included a definite activity for the laity. Conditions in rural districts are very often hostile to the Catholic priest or Sister, and a Catholic layman or laywoman may reach multitudes that the priest cannot. Church Militant is more than a word. We are not merely on the defensive. Every Catholic by his Baptism and his Confirmation is pledged to the furtherance of the cause of Christ. Thus the Missionary Servants lean heavily on the layman. They confide in him, and help to train him for missionary work. The development of an organization known as the Outer Missionary Cenacle, which numbers hundreds of lay people in varous cities, is very much a part of the apostolate of the Missionary Servants.

Experience teaches us that God very often uses a layman as the first instrument in the conversion of a non-Catholic, and many converts will testify that it was the good example of a practical Catholic that led them to seek instruction. Lay participation does not constitute laymen as ministers of Christ as are ordained priests, but neither does the Sacrament of Orders exclude the divine institution of lay participation in Christ's priesthood as conferred in the Sacraments of Baptism and Confirmation. To be an adopted Son of God means to be associated with Him in His office as Priest. All great movements come out of the laity. To lay groups we look for priests and all our consecrated and holy ones.

We believe that much of the plan as laid down by Father Bishop is included in the work actually being undertaken by both communities of Missionary Servants. And in order that their rules will not lag behind new developments in Catholic social life, their work is principally concerned with " the need of the day and hour ". Today's needs and to-morrow's—when to-morrow becomes to-day. The present need certainly concerns our rural populations, and too, some very definite consideration of those places where men congregate—for example, near navy yards, ports of entry, great industrial centers.

But in order that we may not appear to be discouraging the idea of a new community as outlined by Father Bishop, and indeed that it may be shown that such an organization is most urgently needed to-day, we would like to point out an important difference between it and the work of the Missionary Servants.

First, Father Bishop wants a community for the rural districts *exclusively*. The emphasis of his work would be placed on conversion. He rightly sees that " in the cities, the home, most venerable of all God-made human institutions, is folding up and going out of business." The Church, so long and pitifully neglected in rural America, must begin at once to build for that day when the rural districts shall dominate our national life. The back-to-the-land movement gains greater impetus in this country every day. If, as has been written, back to the land means back to Christ, then Christ and His Church must be brought out into the country.

The watchword of the Missionary Servants is the preservation of the Faith. This work must of necessity include the neglected areas of our large industrial centers and a constant fight against the very evil that Father Bishop mentions—namely, the folding up and going out of business of the Christian home. The Missionary Servants believe with their founder, " Save the child and you save all ". The child is their particular heritage. However, the two movements might be said to complement each other and would in effect be beneficial the one to the other—both for the Faith. Again, while Father Bishop's Community would be " composed of secular priests without vows, banded together for a common purpose," the Missionary Servants are two distinct religious communities with simple vows.

It may be objected by some that we have already too many communities. There cannot be too many communities. The United States is a vast field. Too many people are city-minded and city-conscious. When Catholicism is mentioned we generally speak and think in terms of the large city parishes, and seem to forget that statistics approximate something like one hundred and twenty million people, with twenty million of them Catholics, and of the remaining one hundred million, more than half are non-church-going and the rest are distributed through a variety of different sects. Though the resultant computation indicates that one-fifth of the church-going population in the United States is Catholic, no one can consider these facts and honestly believe that a community comparable to the Maryknoll Fathers, and imbued with their spirit and self-sacrifice, would be superfluous in the work of seeking our millions of people who don't go to church, and millions more who are to-day wandering somewhere between Communism and despair.

It is a staggering task. But all that is necessary for its accomplishment is a whole-hearted coöperation with the grace of God that makes possible what appears impossible.

Father Bishop's plan could and should be adopted. There is room for a dozen more native religious organizations in these forty-eight states that contain one hundred and twenty million souls. Objections, obstacles, fears will be hurled against it, just as they have been hurled against the beginnings of all good movements—against Saint Francis of Assisi, Saint Vincent de Paul, Saint John Bosco, and the Saint of parish priests, Jean Marie Vianney. The sacrifices and detachments which are so important in the setting up and continuation of this proposed community will be measured by the love for God who has given us a love without measure. Financial concern will cause anxiety and a certain amount of hesitation on the part of those who would otherwise lend their support. But it must be remembered that one advantage of necessity is that it affords an opportunity to register a supreme act of Faith in a Being supremely infinite and loving.

If the proposed American Society for the Catholic Home Missions for Rural United States remembers (to quote Father Judge) " that everything is a gift of God, every coursing blood-drop, all our seeing, and hearing, the food we eat, all that we possess, all that we can sense and visibly perceive are gifts of the Holy Ghost in the natural order,"—if it is begun on this seemingly unpractical and unmodern Faith and trust in Providence that sustained all our Saints, the conversion of America will one day be an accomplished fact. It would set itself up outside the limits of time because of its utter dependence on an Eternal Being.

JOACHIM V. BENSON, M.S.SS.T.

Silver Spring, Maryland.

TEACHING OF THE ACTS OF THE APOSTLES. II.

The work of the Christian missionaries is described briefly as consisting of speaking, preaching, etc., " the word of the Lord ", viz. the Lord Jesus; for example, 8:25; 13:44; 15:35, 36; 19:10, 20. The growth of the Church is spoken of as a growth, spreading, of the word of the Lord; v. gr. 12:24; 13:49; 19:20. Nor is this surprising, since the Lord Jesus is the object of the faith; people are converted to the Lord, believe in the Lord, etc.: 5:14; 9:35, 42; 14:23; 16:31; 18:8; 20, 21. The Lord Jesus is the one who enlightens the converts (16:14), who adds the converts to the Church, and thus causes the growth of His Church (2:47). One of the means which help this growth of the Church are the miracles wrought in the name of Jesus (3:6-16), or by the hand of the Lord, viz. Jesus, who thus manifests His power (13:11) and who by miracles confirms the word of the missionaries (14:3).

And indeed Jesus frequently intervenes as the sovereign Lord in the course of the events: thus in the life of S. Paul (9:3ff; 18:9f; 22:18ff), to convert him and to comfort him; in the life of Ananias of Damascus (9:10ff) to quiet his fear; in the life of Peter (chapters 10 and 11), to enlighten him regarding the course to be followed in dealing with the Gentiles.

The Lord Jesus is the only Saviour of mankind (4:12), the founder or originator of life, viz. the eternal life (3:15; 5:31). Whether one comes from Judaism or from paganism, salvation is only through the grace of the Lord Jesus (15:11). Faith in Him obtains forgiveness of sins (10:43; 13:38, 39). As the judge of the world (17:31), before whom all are to appear, both the living and the dead (10:42). He shall render to everyone according to his deserts (cf. 24; 24f.). And so His disciples are glad to spend themselves in His service, even to death for His sake (5:40f; 9:16; 12:1ff; 14:19; 16:22ff.; 21:13). They entrust themselves to His care for the future life with full confidence (7:59).

The texts referred to above do not allow us to regard the Lord Jesus merely as a man with a divine mission singularly exalted by God after death. Jesus after His death continues to be in a mysterious manner, an essential factor in the life of His disciples, and that too, not as a powerful memory, but immediately, personally, as an actual, living being above all human limitations. In the narrative of the Acts, Jesus takes the place held by God in the Old Testament accounts relating God's dealings with His prophets. The book of Acts thus gives a practical witness to the divinity of our Lord, even if its text may not contain a positive, unchallenged statement of that doctrine.

Only a few texts may be quoted from the Acts as positive statements of Christ's divinity. One occurs in the account of the Ethiopian's conversion (8:37). This text, however, is critically doubtful (cf. v. gr. A. Boudou, S.J.; *Actes des Apôtres* (Paris, 1933) p. 181, n. 1; C. Lattey, S.J. in the Westminister Version: i. h. l.).

Another text is in the summary of St. Paul's work in Damascus (9:20): preaching Jesus in the synagogues, Paul presents Him as the Son of God. In the light of the context, it is difficult to see here a formal declaration of Christ's divinity. A few lines further on (9:22) we are told that the burden of Paul's preaching was the messiahship of Jesus. And this is what we should expect in a first announcement of Jesus to the Jews. To begin with the preaching of His divinity would have been an error in tactics, which could only prejudice his hearers against the claims of Jesus. It seems preferable, then, not to urge the wording of 9:20.

The last text which may be appealed to in our question is 20:28. According to the reading adopted by many editors and commentators, St. Paul speaks of " the Church of God, which He acquired by His blood ". The reference is evidently to Jesus who would be called God directly. The statement is unquestionably remarkable. Nevertheless, it must not be overlooked that there is good evidence for the reading; " of the Lord ", instead of " God ". The reading θεοῦ cannot be given as really certain.

All in all, therefore, it seems better not to base the doctrine of Christ's divinity, in the Acts, on these texts, but rather on the whole context of the Acts; the practical life of the Church, described in our book, renders a much clearer testimony than any one text taken separately.

It is hardly necessary to call attention to the significance of the testimony of the texts reviewed in the foregoing, a testimony supported by the Epistles of St. Paul. Even if one does not suppose the Acts written in 62/63 A. D., but some twenty years later, if only one recognizes the trustworthiness of St. Luke's presentation of the facts, we have the remarkable fact that Jesus was treated as God, by His immediate followers, even those who were of Jewish origin. How can this be explained?

THE HOLY SPIRIT.

The last words of Jesus in Luke 24:49, are a promise to the Apostles that He would send them the " promise of " His " Father ". As we see from the opening of the Acts where the Apostles are directed to await in Jerusalem the " promise of the Father which " they " had heard from " Him (1:4), the allusion was to the Baptism in the Spirit (1:5; cf. 11:16) in the descent of the Holy Spirit upon the Apostles, enduing them with power and fitting them for their mission (1:8).

The fulfilment of the promise is related in chapter 2. But that wonderful event really marks only the beginning of the action of the Spirit. For the book of Acts, with its many mentions of the Spirit, is truly the account of the action of the Spirit, an action inseparable from that of the Lord Jesus (cf. 16; 6-7); the Spirit moves and guides the Church, so that our book has been called " the gospel of the Holy Spirit."

In the many mentions of the Spirit in the Acts it is difficult always to distinguish clearly the texts which refer to the Person of the Spirit and those that refer to His gifts. It will suffice to know that some texts mean, clearly enough, the Person of the Holy Spirit. Thus in statements concerning prophecies of the Old Testament which the Holy Spirit foretold (1:16; 4:35; 28:25). Similarly, the conduct of Ananias and Sapphira is a lie to the Holy Spirit (5:3),[1] and a tempting of the Spirit of the Lord (5:9). Or again, just like the Angel of the Lord (8:26), the Spirit speaks to Philip (8:29); and after Philip has done his part, the spirit of the Lord snatches him away (8:39). So also the Spirit speaks to Peter (10:19—11:12), the Holy Spirit gives testimony through the Christian prophets, telling Paul what awaits him (20:23; 21:4, 11); He directs to set aside *for Himself* Barnabas and Saul for the work to which *He has called them* (13:2). It is likewise the Spirit who, advising Peter of the coming of Cornelius's messengers, tells him that He has sent them (10:19, 20). And so also it is the intervention of the Spirit that determines the course of action. (16:6-7).

---

[1] On the reading of this passage, comp. A. d'Alès, in *Recherches de Science Religieuse*, 1934, 199; P. Joüon and d'Alès, *op. cit.*, 1934, 474 f.

Texts such as these may be taken to refer to the Person of the Holy Spirit. He is at least, described speaking and acting as a person, as a personal agency distinct from the Father and from Jesus, though otherwise closely united to them. He is " the promise of the Father " (1:4; Luke 24:49), which Jesus receives from the Father to pour forth and to send (2:33; cf. Luke 24:49), the Spirit of Jesus (16:7), coöperating with the Apostles in the task assigned to them by Jesus (1:8b), confirming by His manifestations the truth of the claims made by the Apostles for the Lord Jesus (2:33ff; 5:32). And so close is this coöperation of the Spirit in the work of the Christian missionaries for Jesus that the Spirit may intervene in that work as in something that concerns Him directly (13:2) and that what is done in the Church may be attributed to the Holy Spirit Himself (20,28).

The Holy Spirit is the characteristic of the new—Messianic—times, as foretold by Joel (2:14ff). The knowledge and possession of the Spirit is the touchstone of the Christian (19:1-7). His absence is the sign that something is lacking (19:2-3). On the contrary, His Presence is the proof that a certain course is pleasing to God (15:8-10).

In the life of the Church the Holy Spirit fills, we might say, the place which Jesus filled among His apostles on earth: it is an invisible presence, but none the less clear and effective. The Apostles and their fellow laborers are under the guidance of the Holy Spirit at every turn; they are filled by Him (2:4; 4:8; 6:3, 5; 7:55; 9:17; 11:24; 13:9); they are moved by Him and speak by Him (4:8; 13:9); they are assisted by Him in important events (10:19-11: 12; 15:28), directed by Him in the different circumstances of their work (8:29; 10:19; 13:2, 9; 16:6f).

In brief, the book of the Acts, describing the growth of the Church, represents this as the work of the Holy Spirit. Or better, since the action of the Spirit and that of Jesus cannot be separated, St. Luke presents the growth of the Church as the joint work of Christ and of the Holy Spirit. That divine coöperation is what gives life to the Church, and it manifests itself in different ways to guide the Church according to the will of

God. And so without minimizing the work and the efforts of the individuals called by God to be His instruments, it may be said that their success is due to the divine action, the action of Christ the Lord and of the Holy Spirit working in them and through them.

EDWARD P. ARBEZ, S.S.

The Catholic University of America.

[TO BE CONCLUDED.]

CLANDESTINE MARRIAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is commonly supposed that refusing a dispensation to contract a mixed marriage may result in the Catholic party deciding to go before a Justice of the Peace or a Protestant minister. Undoubtedly this danger arises at times. In mixed communities most pastors have witnessed cases of it.

Admitting the possibility or probability of such a result from time to time is, however, something altogether different from supposing that a great number of marriages attempted outside the Church are due to this refusal. At the present time considerable light is thrown on the question when we remember that in this generation, while refusals of dispensations have been reduced to a minimum, invalid marriages among Catholics are constantly increasing in number. Herein is an eventuation suggesting what is just the contrary of the common presumption. It can really be maintained, on the strength of well supported evidence, that in a given community, diocese, or city, the number of Catholics who will present themselves before a Protestant minister or a civil magistrate increases in proportion to the frequency with which dispensations for mixed marriages are granted.

After a period of forty years in the ministry, serving on the staffs of eight city parishes, the happenings, which I have been in a position to observe, entirely force me to this latter conclusion. In detail let me submit the following examples.

A certain bishop residing in a large city rarely granted a dispensation for a mixed marriage. During his tenure of office marriages outside the Church gradually decreased in number.

This statement is made after a thorough examination of the civil records. Coming back to that city fifteen years later, after a term of years during which practically no dispensations had been refused, I found that in the same parish the number of clandestine marriages annually was five or six times as many as under the former jurisdiction.

In another city the policy for forty years under successive administrations permitted dispensations for mixed marriages in almost every conceivable case. The Catholic population of the city was proportionately large and therefore in no way handicapped by *angustia loci*. Whatever may have been obtained in other parishes, of the one with which I am familiar it can be said that the dignity of the Sacrament seems to be lost sight of. Marriages before a minister, before a Justice of the Peace, and even with divorced parties, were and are shockingly common. Frequently these things happened when both parties were Catholics.

At present I am stationed in a town of three thousand people, half of whom are Catholics. The parish for nearly a century has had a Catholic school with religious teachers, and for more than a quarter of a century a Catholic High School. Dispensations for mixed marriages have been frequent; as yet I have not heard of a refusal. Side by side with this we are confronted with the startling spectacle of twenty-four Catholics attempting marriage before the minister or magistrate within the past seven years. Moreover it is quite possible I have not heard of every such case yet.

Whether or not my conclusions are unwarranted, I would suggest that any pastor suspecting that the refusal of dispensations accounts for the multiplication of clandestine marriages should carefully note how many of such violations among his personal acquaintances are actually due to the difficulty of obtaining dispensations.

To suggest as I am doing, that the prevalence of marriages outside the Church is the result of a too great readiness to permit mixed marriages before a priest, no doubt seems bold. Is there an *a priori* foundation for the argument? I think so. There are certain countries where a dispensation to eat meat on Friday is almost unknown. There are other countries where such dispensations are readily granted, always I persume with due regard for the provisions of the law. Does any one doubt for a moment in which of these countries it is that the laity must frequently take the liberty of breaking the law without much hesitation?

With a considerable portion of the people, distinctions are not carefully granted. There is an incapability of doing so. If such or such an acquaintance married a non-Catholic in presence of a priest, it cannot be very bad to marry a non-Catholic in presence of a minister. Such is their form of reasoning, consciously or unconsciously. On the other hand, in a community where marriage with non-Catholics is practically unknown, there develops in the minds of the people something approaching a horror of mixed marriages under any form.

Certainly, any of us, faced with a particular case in which there is evident danger of the parties going to a minister or magistrate would feel contrained to seek a dispensation. But what may be profitable as a precaution against imminent danger, does not necessarily justify a continued policy of concessions because of the possibility of dangers occasionally arising. Concessions necessarily promote the very evil we are trying to prevent.

M. V. Kelly, C.S.B.

Detroit, Michigan.

ARE CHILDREN BORN OF CATHOLICS EXEMPT FROM CANONICAL FORM OF MARRIAGE?

Qu. Canon 1099 §2 exempts children who are born of non-Catholic parents, but who have indeed been baptized in the Catholic Church, yet have from infancy been raised in heresy, schism or infidelity or without any religion whatsoever, from the canonical form of marriage laid down in canon 1094 ff., when they marry a non-Catholic.

Does this exemption extend to those who have been baptized in the Catholic Church but who have grown up without any education in the Catholic religion, if—

1. they were born of a mixed marriage? or
2. if born of parents both of whom were Catholics?

Resp. 1. The Pontificial Commission for the Authentic Interpretation of the Canons of the Code has declared that children born of a mixed marriage are exempt from the canonical form of marriage (provided the other circumstances of canon 1099

§ 2 are verified); and this holds even if the guarantees prescribed for a mixed marriage were properly given in accordance with canons 1061 and 1071.[1]

2. As regard children born of parents both of whom were Catholics, a distinction is necessary:

A. If the parents had apostatized from the Catholic Church, their children, even though they had been baptized in the Catholic Church, provided they had from infancy received no instruction whatsoever in the Catholic religion, are not bound by the canonical form of marriage, if they marry a non-Catholic.[2]

But what is meant by "apostasy"? It may be accomplished by formally joining an heretical, a schismatical or an atheistic sect. But this much is not necessary. It will suffice that one publicly profess heresy, schism, or infidelity.[3] But if the apostate does not affiliate himself with a non-Catholic sect, it will frequently be difficult to determine whether one has really apostatized from the Catholic religion or has merely become careless and indifferent.

By joining "sects" which are not properly religious, one does not apostatize from the Catholic religion. Therefore if a Catholic becomes a Mason, his children will not for that reason alone come under the exemption of canon 1099 § 2, even if the other conditions are verified.[4]

If the apostasy of the parents took place before the birth of the child it is certain that in the given circumstances of canon 1099 § 2 their child is free to marry without observing the canonical form. It is probable that the exemption applies even if the apostasy of the parents or of one of them took place after the birth of the child but before it attains the use of reason. The same, it seems, is true, from a comparison with the declaration concerning children born of a mixed marriage, if only one of the parents apostatized.[5]

---

[1] 20 July, 1929—*Acta Apostolicae Sedis*, XXI (1929), 573. Cf. "An Exemption from the Canonical Form of Marriage", Ecclesiastical Review, LXXXIII (1930), 484-496. A later pronouncement of the Commission held this declaration to have been merely "declarative," 25 July, 1931, ad II—*Acta Apostolicae Sedis*, XXIII (1931), 388. Cf. "An Exemption from the Canonical Form of Marriage. A further Declaration regarding Canon 1099", Ecclesiastical Review, LXXXV (1931), 637-638.

[2] This is certain from a declaration of the Pontifical Commission of Interpretation, 17 February, 1930—*Acta Apostolicae Sedis*, XXII (1930), 195. Cf. "Children of Apostates and the Canonical Form of Marriage", Ecclesiastical Review, LXXXIV (1931), 522-524, where some difficulties in applying the declaration are pointed out.

[3] Oesterle, *loc. cit.;* F. M. Cappello, "*Quinam censeantur* ab acatholicis nati *ad normam can. 1099 2, ideoque a canonica forma celebrationis matrimonii immunes*", n. 7, *Periodica*, XX (1931), 79*-80*; P. Maroto, "De vi verborum canonis 1099 § 2: 'ab acatholicis nati'", n. 15, *Apollinaris*, III (1930), 612.

[4] Cappello, "*Quinam censeantur* ab acatholicis nati," etc., n. 8, Periodica, XX (1931), 80*-81*.

B. If Catholic parents do not at any time apostatize, but their children who have been baptized in the Catholic Church grow up without any education in the Catholic religion, then the latter do not benefit by the exemption of canon 1099 § 2. The reason is that in no sense can they be said to be born of non-Catholics.[6]

Oesterle[7] adopts a more liberal view proposed by M. Leitner,[8] who would exempt such children from the form of marriage in virtue of the same canon 1099 § 2. Both authors admit that in these circumstances the children cannot be said to have been born of non-Catholics and literally speaking they are not comprehended under canon 1099 § 2. But, they maintain, the spirit of that provision would call for its extension to them. For the parties—as is supposed—are free from guilt in that, although they had been baptized in the Catholic Church, they have from infancy grown up without any instruction in the Catholic religion. Moreover, oftentimes even the parents are not to blame for their children not receiving any Catholic instruction, either because they died before their children had attained the use of reason and the latter come into the power of non-Catholics or they lost the care of their children before they reached the age of reason for a cause not directly connected with religion.[9]

---

[5] Cf. G. Oesterle, "Form der Eheschliessung für die 'nati ab acatholicis', can. 1099 § 2", *Theologisch-Praktische Quartalschrift,* LXXXV (1932), 352-361. Maroto, ("Die vi verborum canonis 1099 § 2: 'ab acatholicis nati'", n. 12, *Tertium, Apollinaris,* III [1930], 612) restricts the exemption to those children who were born before the apostasy of their parents. So too, the article "De subiecto legis quod ad celebrationem matrimonii attinet", *Apostolicum,* II (1931), 406-407.

[6] Cappello, "*Quinam censeantur* nati ab acatholicis," etc. n. 5, 8, *Periodica,* XX (1931), 78*-81*; Fink, "Die Ausnahmen von der kanonischen Eheschliessungsform gemäss can. 1099 § 2", *Theologisch-Praktische Quartalschrift,* LXXXVIII (1935), 64-72.

[7] *Loc cit.*

[8] *Handbuch des katholischen Kirchenrechts* (Ratisbon: Kösel & Pustet, 1924), p. 236-237.

[9] In these two suppositions the children are very nearly in the same situation as persons whose parents have apostatized after their birth but before attaining the use of reason. If these latter are probably not exempted from the canonical form, there is no reason for exempting the former. If, however, the latter are exempt from the canonical form, the former too may perhaps come under the exemption, since juridically their status is the same. Such a case ought to be submitted to the Holy Office for decision.

But even if the parents through their own fault neglected the Catholic education of their children, the latter should not suffer because of the guilt of their parents. For children of apostates are exempted, properly speaking, not on account of their parents' apostasy, but on account of their own misfortune in being cheated out of their Catholic heritage through their parents' apostasy. This conclusion, those authors grant, is far from certain and can be settled only by the Holy See.

Is this view probable? The two decisions referred to above may be said to approach this opinion. But there is still a great distance to go, as a comparison will show. In the two declarations the parents of the parties were actually non-Catholics, whereas in the present case the parents, be they ever so lax and unfaithful to their duties, were by no stretch of imagination "non-Catholics" and never apostatized from the Catholic Church, but—as we are supposing—remained Catholics. Though the plight of such children of lax Catholics differs not at all from that of children of apostates, they are outside the pale of the exemption. Finis legis non cadit sub lege. If they are to be brought within this exemption, it can be accomplished undoubtedly only by an extensive interpretation issuing from the Holy See.

VALENTINE T. SCHAAF, O.F.M.
The Catholic University of America.

ADMINISTRATOR OF PARISH AND THE "MISSA PRO POPULO".

Qu. Your inquirer belongs to a diocese, the priests of which are not listed as pastors in the *Official Catholic Directory*. Neither are the letters of appointment issued by the bishop worded otherwise than: "I place you in charge." Are such priests bound to apply the Mass *pro populo*?

Resp. In a letter dated 10 November, 1922, the Apostolic Delegate announced that on 20 March, 1921, he had submitted certain questions concerning parishes in the United States of America to the Pontifical Commission for the Authentic Interpretation of the Canons of the Code and that he had received a reply dated 26 September, 1921, from which the Apostolic Delegate himself drew this conclusion:

It is evident, from this official answer, that all parishes of the United States having the three necessary qualifications, viz., (1) a resident pastor; (2) endowment (resources or revenue according to the provisions of canon 1410 or 1415, no. 3); and (3) boundaries, are not only parishes in the strictly canonical sense, but are also ecclesiastical benefices. Hence pastors in the United States are real, canonical pastors (*parochi*), having all the duties and obligations pertaining to such an office and (according to canons 466 and 339) are specifically bound to apply the *Missa pro populo* on Sundays and on feast-days of obligation (including those that have been supressed), and this obligation binds them in conscience, unless dispensation or commutation be received from the Holy See.

It is presupposed that the territory in which our inquirer is residing is divided and assigned as above, and that therefore the divisions of the diocese in question are real parishes in which by law a proper rector in the capacity of a pastor should be instituted.

The fact that the *Official Catholic Directory* does not list the priests in charge as " pastors " does not in any way decide the questions under discussion. The *Directory* does not pretend to any such authority.[1]

The few words which our inquirer quotes from the letter of appointment are not sufficient to enable one to determine whether the priests placed in charge of parishes are instituted as " pastors " or merely as " administrators ".[2] The Code makes no other provision for the committing of a parish to a priest's care, if the parish has no other priest as pastor (except for canon 474, which has no application in the circumstances of the inquiry). If the former, then their obligation of applying the *Missa pro populo* is evident. But even if these priests are placed in charge of the parishes as mere " administrators ", they are nevertheless bound to apply the *Missa pro populo;* for after canon 472 ordains how a vacant parish should be taken care of during the vacancy by the appointment of a *vicarius oeconomus* or " administrator ", canon 473 § 1 prescribes that: " Vicarius oeconomus iisdem iuribus gaudet iisdemque officiis adstringitur, ac parochus, in iis quae animarum curam spectant. . . ."

---

[1] Cf. "' Pastor ' and ' Rector ' in the Official Catholic Directory ", ECCLESIASTICAL REVIEW, LXXX (1929), 417-418.

[2] Even if the diocese is actually divided into parishes and ordinarily their rectors are pastors, nevertheless, if in the judgment of the Ordinary conditions warrant it, he may, instead of instituting pastors, appoint administrators. Cf. canon 458.

If all the duties of a pastor devolve upon the administrator, the latter is bound to apply the *Missa pro populo,* as this is one of the pastor's duties. This becomes more evident from a comparison with canon 475 § 2 where it is provided that a *vicarius adiutor* [3] who supplies for the pastor entirely has to perform all his duties except that of applying the *Missa pro populo,* which remains incumbent upon the pastor personally.

The same conclusion flows from a declaration of the Pontifical Commission for the Authentic Interpretation of the Canons of Code that a *vicarius oeconomus* who is in charge of two or more vacant parishes is obliged to apply only one Mass *pro populis sibi commissis* in virtue of canon 473 § 1 compared with canon 466 § 2.[4] The question submitted to the Commission and its answer takes as self-evident the obligation of the administrator to apply the *Missa pro populo* as self-evident.[5]

Therefore, whether the priest in charge of a parish in the diocese where our inquirer ministers is the canonical " pastor " in the strict sense or only the " administrator " (*vicarius oeconomus*), he is obliged to apply the *Missa pro populo.*

VALENTINE T. SCHAAF, O.F.M.

The Catholic University of America.

---

[3] A *vicarius adiutor* is not so much an assistant in a parish that is too large for one priest to attend as rather a vicegerent who is delegated by the local Ordinary to do the work of a pastor who is incapacitated by sickness and the like. The latter remains pastor; the former is deputized merely to perform those duties which the pastor is not able to discharge.

[4] " Utrum vicarius eoconomus, qui plures paroecias tempore vacationis regit, unam tantum debeat Missam pro populis sibi commissis diebus praescriptis applicare.—Resp. Affirmative, ad normam can. 473, § 1, collati cum can. 466, § 2."—*Acta Apostolicae Sedis,* XIV (1922), 528.

[5] *Jus Pontificium,* I-II (1921-1922), 123; *Periodica,* XI, 169; Vermeersch-Creusen, *Epitome Iuris Canonici* (4. ed., Malines: H. Dessain, 1933), I, n. 563, 2; Wernz-Vidal, *Ius Canonicum* (Rome: Universitas Gregoriana, 1923), II, n. 741, III.

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Protonotary Apostolic ad instar participantium:

27 September 1935: Monsignor William Keuenhof, of the Diocese of Kansas City, Missouri.

Domestic Prelates of His Holiness:

25 November, 1935: Monsignor Joseph D. Curry, of the Diocese of Halifax, Canada.

25 January, 1936: Monsignor John Hynes, of the Diocese of Elphin, Ireland.

27 January: Monsignors William L. Farrell and Martin J. O'Connor, of the Diocese of Scranton.

Monsignors Herbert Francis Hillenmeyer, Martin Richard Delaney, Charles Aloysius Woeste, Ignatius M. Ahmann, Michael Leick, Charles Paul Diemer and Thomas Joseph McCaffrey, of the Diocese of Covington.

28 January: Monsignor Joseph Aloysius Breslin, of the Archdiocese of New York.

Privy Chamberlain supernumerary of His Holiness:

9 May, 1935: Monsignor Richard L. Smith, of the Diocese of Lancaster, England.

Honorary Chamberlain in abito paonazzo *of His Holiness:*

11 June, 1934: Monsignor Thomas Pothacamury, of the Archdiocese of Madras, India.

Book Reviews

SAINT PETER CANISIUS. By James Brodrick, S.J. Sheed & Ward: New York. Pp. 859.

If Braunsberger's diligence in collecting the letters of St. Peter resulted in a monumental work, Father Brodrick's effort to sift and interpret the letters has brought about a real achievement. The author has every qualification for an historian—wide knowledge of sources, balance, candor, imaginaton and facility of expression. *Saint Peter Canisius* is, of course, not light reading; but it is highly informative and didactic. Naturally, in such a large volume, one forgets much of page 100 by the time he has reached page 843. But that is no fault of the author. Peter's activities were many-sided. The epilogue attempts to retouch the salient lines of the picture, though that is not easily done. The index of fifteen pages enables one to pass rapidly to any desired spot in the saint's spiritual or material journeying.

The virtues of a saint might be ascertained, to a degree, by *a priori* methods. Yet these virtues never cease to be interesting, because a saint does have his own individuality. The technique of mass production does not at all apply in their lives. Peter prayed, was humble, obedient, patient, charitable. But saying so much does not give the reader of this review the least notion of how Peter exemplified these virtues. Only a perusal of the biography will do that. Father Brodrick makes the reader feel that he too should pray as this saint did, imitate some of his charity to the poor, show a little of his patience with the obstinate and the wayward, and practise some of his perseverance.

Granted that this Jesuit was not a "charming" saint, that his Latinity never became Ciceronian despite his frequent reading of Cicero, that he ran too many scriptural quotations into his letters and books, yet, one is always astounded at the drawing power of his saintly simplicity. Peter's share in the bringing of thousands of Germans back to the fold is all too rare a proof of the charm of the divine when incarnated in a saintly character. Perhaps Cardinal Gibbons was the one man in America who illustrates the methods successfully employed by Canisius. Many Catholics of the time favored harsh measures, not so Peter. He was so strong that he dared to call himself weak. He had the "weakness" of divine patience. He had the humility never to consider himself important. Firm, and undeviating as to truth, he could be; but he always had a heart of sympathy for people. It was this same sympathetic heart that was the strength of thousands. Many

Jesuit rectors lost heart; Peter reheartened them. And he was always too noble to be jealous.

One also notes how very human a saint was this man from the North. Severe with himself, he imitated Ignatius in not forcing his severity on others. Mystical experiences were not his forte, yet people wanted to attend his Mass. Cities and schools vied for his presence. Eminent ecclesiastics longed to receive letters from him. The great ones of the realm and the least in the social scale sought him out and relied on him. He could disagree with kings and princes and not lose their friendship. He was an exceptional priest in this that he could think of some lonely soul to whom a personal note of greeting would be a God-send.

The prodigious accomplishments of this indefatigable worker and man of prayer read like fiction. His thousands of sermons, while not literary masterpieces, bolstered the faith of hundreds of thousands. And he possessed the energy to write them out before delivery. Not only did he introduce the Jesuits into Germany and serve fourteen years as provincial, but during the thirty years of his labors he saw the number grow from three to one thousand, one hundred and eleven. His influence was at work in the founding of thirteen colleges and universities, and he might be reckoned the founder of almost half that number. The map of his oft-repeated journeys across Germany, Poland, Bohemia, down to Rome, over into Belgium and Holland and farther north than Münster, reminds one of St. Paul. And instead of tourist agencies there were the continual " perils of robbers ". Especially in Germany and Poland he was the tactful diplomat, the peacemaker.

The heretics had good reason to fear his influence. They gave him cordially of their hatred. His controversial works were a thorn in their side. Being controversial, these works have passed into obscurity. While not an original mind, his was the gift of seeing the need of the day. His supreme and long effective literary success was his Catechism. Father Brodrick calls this his chief contribution to Catholic literature. Canisius and Catechism were regarded as synonyms.

In discussing the history of the Catechism of Canisius, Fr. Brodrick appears to go a little out of his way to break a lance with Fr. Tahon, the author of a little book on *First Instruction of Children and Beginners*. Granted that too much credit is given to Luther for the catechical method, Fr. Brodrick waives aside too lightly the Tahon book. The reviewer does not know whether Fr. Brodrick intended to defend Canisius from the implication of copying the method of Luther or not. No implied defence was necessary. Luther certainly had popularized the method. Page after page of this biography reveals the sad fact that Catholic instruction was almost nil. Peter himself in the dedicatory epistle found in one edition of his *Summa* refers to the energy of the sects in the use of the catechism and advises that Catholics employ some of the same zeal in instructing through the catechism. But while Luther insisted on rote memory (the point attacked by Fr. Tahon), Canisius made his catechism effective and more interesting through his *Testimonia,* his moral reflexions.

Due to Luther's popularization of Bible reading in the vernacular one would expect to find this subject fully treated in the letters of Canisius or in his other works. The saint was preëminent for his knowledge of Scripture; but the volume under review does not give much space to Peter's stand on that live subject of reading in the vernacular.

The world of Catholic scholarship is enriched by Fr. Brodrick's splendid contribution. It is more than the history of a man: it is a picture of a period. It is in itself a story of the Jesuits of that section of the world, of men who lived in poverty and fought weary battles against almost overwhelming odds. The spiritual heroism of the saint cries out for modern imitators. If he had to wait long for canonization, he also won thereby an enduring biography.

VILLENEUVE-BARGEMONT: PRECURSOR OF MODERN SOCIAL CATHOLICISM 1784-1850. By Sister Mary Ignatius Ring, S.N.D., Ph.D. Milwaukee: Bruce Publishing Co. 1935. Pp. xxxiii + 265.

In opposition to Liberalism, Social Catholicism proposes a distinct social philosophy based on the application of long-established ethical principles. Offering no concessions, making no cautious compromises, it boldly strives to settle the social question by a reorganization of the social order, that all may obtain social justice. Villeneuve-Bargemont was one of the earliest exponents of this social philosophy. The Industrial Revolution ushered in the change from the handicrafts to machine production. The evils that accompanied this change, exploitation of the workers, poverty and social injustice, are evils discernible even in this day. The ready acceptance and prevalence of laissez-faire and liberalism in great part caused these evils. Opposition to these false systems of thought expounding an exaggerated doctrine of human liberty is not recent development. Growing up with the evils of the Industrial Revolution (1815-65) in France, Villeneuve-Bargemont expressed a strong protest against the social evils of those hectic days.

The author concisely expresses the purpose of this work in the following words: " Villeneuve-Bargemont was foremost among the group of Christian laymen who formulated correct economic and social principles. His reaction to the *Wealth of Nations* and the system it created, his efforts to reëstablish a correct relationship between ethics and economics, his attempts to counteract the false principles governing industrial relations, his programs of positive and suggested reforms, become the principal topics of the following study " (pp. 22-23). In general, the writer has admirably accomplished her purpose. Villeneuve-Bargemont's reaction to the economic theory of his time is clearly revealed: the treatment of the remaining points, while not as complete, is nevertheless a fair presentation, and indicates the broad outlines of his doctrines.

The main features of Villeneuve-Bargemont's program may be divided into two parts: the first a program for industrial society, the second a plan for agricultural society. The fundamental idea underlying his entire program was a reörganization of society based on a return to Christian charity and a reform in Christian morals. The program for industrial society is complete, and contains many objectives for which we are striving even in modern times. His opposition to laissez-faire, liberalism, his condemnation of " the concentration of capital and industrial enterprises in the hands of the few " (p. 91), his demands for a just wage for workmen (practically identical with the modern demands for a living wage), all mark Villeneuve-Bargemont as a pioneer in the field of Social Catholicism. Nor were his agricultural reforms less progressive. The advocating of family-sized farms, reductions in rural taxes and the emphasizing of the advantages of coöperative enterprises, proclaim the foresight of the true student of social reform. Disdaining compromises and temporary palliatives, Villeneuve-Bargemont worked industriously to obtain lasting results through social legislation. The centralization of charitable relief agencies, and legislation placing limits on the work of women and children bear witness to his efforts in this respect. His program, similar to modern objectives, reveals a true understanding of Christian society and marks him as one of the progenitors of the social teaching of Pope Leo XIII.

The presentation of the general features of Villeneuve-Bargemont's program is good, although many questions, which will arise in the mind of the reader, remain unanswered. Specific details are poorly treated, and the means used to attain the proposed ends are merely indicated. Thus, at times, she leaves the reader dangling in midair. A few of the author's statements may be questioned. A person acquainted with the recent works of the Brookings Institute on the depression would hardly agree with the following: " The capitalist's desire for profit overreaches the consumer's ability to buy and the equilibrium is destroyed. Villeneuve-Bargemont, by citing overproduction as one of the principal causes of business stagnation, proved himself an expert analyst " (p. 46). The classical school of economists is responsible for this false belief. The Brookings Institute has refuted this misconception, showing that one of the principal causes of business stagnation is not overproduction, but rather underconsumption.

The publication of this book will be welcomed by all students of social thought. The many points in which Villeneuve-Bargemont has anticipated the doctrines of the *Rerum Novarum*, mark him as a progenitor of the social doctrines of Pope Leo XIII. This close relationship is clearly revealed in the last chapter of the book, a parallel study of Villeneuve and Pope Leo XIII. The poor documentation of the book will be a disappointment to the scholar, but should not detract from the advantages to be gained from reading such a study. All who are interested in the social question will enjoy this book. The enlightened leadership of Villeneuve-Bargemont was not fully appreciated in his day. May his revival stimulate others to follow his example, that the underlying Social Catholicism may leaven our social order.

THE FRANCISCAN MESSAGE TO THE WORLD. A Translation of the Work of Fr. Agostino Gemelli, O.F.M., Il Franciscanesimo, by the Rev. Henry Louis Hughes, M.A., D.Litt. London: Burns Oates & Washbourne, Ltd. Pp. xx + 336.

Father Gemelli, Rector of the Catholic University in Milan, has given us a valuable contribution on Franciscanism. His work illustrates well, as the Most Reverend Apostolic Delegate, Amleto Giovanni Cicognani points out in the Preface to the English translation, " the real secret of Franciscan influence, its beneficent form of spirituality, revealing, inspiring, redeeming, accomplishing, and yet after seven centuries losing nothing of its freshness." A brief sketch of the plan of the work will enable the reader to understand a little of that " real secret ". The book has three parts: Part I, Saint Francis and the times he lived in; Part II, Franciscan Spirituality throughout the centuries; Part III, Saint Francis and our own times.

Comparing this plan to the concept of a message, we might say that the first part gives us the purpose of the message and its development in the person of Saint Francis. The fifteen brief chapters of this part are like flashlight glimpses of the Seraphic Patriarch. In each case the candid camera catches the Saint in a characteristic attitude. When finally we line up the developed pictures we are pleased to find that they spell out his message—a return to the Gospel standards of life and a Christian revaluation of action.

The second part of the work—seventy per cent of the whole—is an illustration of that message as lived over a period of seven hundred years. Here is concrete proof of the fact that there is no kind of occupation or mode of life which cannot be sanctified by the Gospel of Christ according to the interpretation given it by Saint Francis, be it the life of a cloistered nun or a scientist, an artist or a statesman.

The third part of the work gives us some excellent thoughts and practical applications of Franciscanism. To condense the sixty pages of this part into a few lines is as difficult as to write one's own summary of Franciscan philosophy. It may seem regrettable that Father Gemelli nowhere gives us a summarized answer to the question: What is the Franciscan message to the world? Yet we must remember that the author entitled his work *Il Francescanesimo* and perhaps had no intention of directly answering the question that is suggested by the misleading title of the English translation. Consequently one finishes the work asking himself the same question with which he began. Perhaps an answer is next to impossible, for the spirit of Saint Francis suffers so many interpretations that he is claimed by Catholic and Communist, by Protestant and Pantheist. However, one can hardly be wrong in saying that the Franciscan message to the world of every age is love, humility, poverty and penance, simplicity, action and perfect joy.

It seems, however, that the author has chosen a somewhat confusing sequence of thought in the third part of his work. Chapter 24 treats admirably of the problems and errors of the present day; chapter 25 is entitled The Interior Life; chapter 26, Liberty; chapter 27, Understanding and Knowledge; chapter 28, Action; and chapter 29, Happiness. Because the spirit of liberty is rather an effect of Franciscanism it were better to place chapter 26 second to the last. And because knowledge is a necessary condition for love, chapters 25 and 27 might rather be transposed. In this manner action or zeal would follow love, or the interior life; for, as the love of God flows from the knowledge of God, so zeal is a consequence of loving Him. All this gives a liberty of spirit which culminates in a perfect joy or happiness. This suggested arrangement would be stating the Franciscan message according to the traditional and psychologically correct answer to the question of man's purpose in creation, namely, that God made us to know Him, to love Him, to serve Him, and thus be happy with Him.

CHURCH AND STATE IN TUDOR IRELAND. By Robert Dudley Edwards, Ph.D. Longmans, Green and Company, London-New York. 1935.

Professor Mary Hayden of the National University, Dublin, of which Mr. Edwards is a graduate and from which he proceeded to his doctorate at the University of London, contributes a foreword in which she points out the value of this study of the penal laws against Catholics, as a supplement to the standard research volumes of Father Myles V. Ronan which deal with the Reformation in Dublin and the Elizabethan Reformation in Ireland. Such scientific studies she believes will correct " the general belief, at least among the Irish, that, from the time of Henry VIII, the English Government endeavored to spread the Reformed doctrines in the country with tireless energy and a cruel persecution, which drenched Ireland with blood, and that the people as a whole, united in a steady opposition to this policy." Dr. Edwards sees the Reformation in Ireland divided into three periods: the Henrician reforms which hardly affected more than the Pale and the English population within the walls of the towns and which were considerably nullified by the Marian reaction; the Elizabethan efforts to force conformity which could not be completely carried out even in the controlled areas for fear of arousing rebellions and because of the European diplomatic entanglements; the period of suppression from the accession of James to Limerick; and the penal laws of the eighteenth century which were much more concerned with the political and economic and social suppression of the Irish people than with their conversion to the Church of Ireland.

Dr. Edwards has been most laborious and has unearthed a mass of material from state papers, manuscripts, and printed works which he has tried valiantly to form into an understandable narrative. Only an interested student of the first stage of the Reformation in Ireland will be able or willing to follow the innumerable ramifications and to thread his way through the confusion: the racial divisions in the Church and the monasteries on the eve of the Reformation; the bishops of the old order who half accepted royal supremacy; the bishops of the Reformation who half retained Catholicism; the careers of certain bishops like Archbishop Browne and the Bishop of Meath; the hostilities of the Butlers and the Fitzgeralds; the insurrections from Silken Thomas to the O'Neils; the intrigues of Rome, Spain, and Emperor Charles V; the ease with which Irish chieftains conformed and reformed; the passage of atrocious laws which could not be enforced completely anywhere and at times nowhere; the shifting areas of English domination; the ease with which Ireland absorbed alien peoples; and the rise of Celtic nationalism. It is certainly not the clear-cut story some might expect of an orthodox, courageous people standing as a rock against the rise of Protestantism, glorying in their creed and their attachment to Rome, overlooking material interests and political ambitions, and embracing martyrdom. Yet it is through such fair-minded and scientific monographs — be they by non-Catholics or Catholics — that this incomprehensible period of Irish history and Anglo-Irish relations will finally be clarified.

THE COMMANDMENTS IN SERMONS. By the Rev. Clement Crock. New York, Joseph F. Wagner. 1935. Pp. 303.

At last, a good sermon book. Father Crock has confined his sermons to the Ten Commandments, but he treats old themes with a freshness and vigor that grip immediate attention. He has woven into his discourses the best essays on pastoral medicine by O'Malley-Walsh; *Sex Ethics and Sex Searchlights*, by A. Stone, M.D.; excerpts from the Encyclicals of Leo XIII and Pius XI; as well as the popular writings on sex instruction by Fr. Fulgence Meyer and Father Felix Kirsch.

The author does not deal in generalities. He applies the unchanging principles of God's law to social conditions of the present day. He presents outlines rather than sermons and they are profuse with cogent examples. The brevity of the discourses will appeal to the modern temperament.

Even the age-old subjects of prayer, love of God, charity to one's neighbor, love of enemies, corporal works of mercy, etc., while treated briefly are reinforced with lucid examples and adapted to the spiritual needs of modern congregations. By far the greater number of sermons deals with instructions on the Sixth and the Ninth Commandment. Previous authors have satisfied themselves with merely restating general principles and speaking with a timid restraint on these pressing problems of everyday life. Father Crock comes directly to the point. Among the outstanding topics are: Duties of Husband and Wife toward Each Other; the Virtues of Chastity, Purity, Modesty, and Virginity; the Sin of Lust; Duties of Parents toward Children; Instruction in Matters of Sex; Birth-Control Versus Self-Control; Racial Poison, Alcoholism, Venereal Diseases.

In his discourse on "The Embryonic Life of the Unborn Child", the author has these potent remarks: "Not many years ago, few pastors dared to speak on these matters from their pulpits for fear of shocking sensibilities of their people. But to-day, when our own people hear these matters discussed in their private gatherings as well as in the press and on the platform, when false doctrines are being constantly instilled in their minds by paid emissaries, it is only false or feigned modesty that will be shocked. It would be folly on our part, neglect of duty, to continue to remain silent or withhold the truth. Our Holy Father, Pope Pius XI, has demonstrated that it is no longer the part of wisdom to remain silent on the subject."

Cardinal Hayes recently met the issue from the pulpit of St. Patrick's Cathedral in New York, when he challenged the insidious propaganda of the " Birth-Preventionists ". Sex mania is prevailing in our country to-day, and Catholic parents, alarmed over the pagan propaganda that is corrupting the young through the press, the movies, the radio, and modern literature, are seeking help and guidance. Father Crock has outlined an important method of approach on these pressing problems. He vigorously meets the challenge of modern paganism, and calls a spade a spade. Priests and teachers seeking a book of practical instructions will find his book an invaluable aid.

RELIGION TEACHING AND PRACTICE. By Rudolph G. Bandas. Joseph F. Wagner, New York. 1935. Pp. 118.

The book under review is partially an adaptation of a previous work by the same author, with the addition of some matter for the teaching of religion to Catholic children in public schools. Much of the first ten chapters is a repetition of the content of *Catechetical Methods*. But this matter is now presented more concisely and in a much improved form. The entire constitution and program of the Confraternity of Christian Doctrine is given, as is the procedure for vacation schools. There is also a chapter on parish study clubs.

Dr. Bandas expounds very well the standard methods of catechizing. He upholds the practice of not stressing memory in the early grades. Story and understanding are to precede memory. Likewise, some of the counsels of the author are exceptionally solid, as is seen in the following: " Man lives on truth and not on doubt and error. The teacher can create doubt in the mind of the child and so undermine his faith in the following ways: by trying to ' prove ' everything and giving the impression that Christ's religion needs to be proved; by excessive and inappropriate questioning; by ' springing ' difficulties which are over the heads of the children and which sow confusion in the mind instead of knowledge; by constantly knocking down (and sometimes unsatisfactorily) imaginary opponents; by giving an inadequate explanation—rather than humbly admitting that one does not know—when confronted by an unfamiliar problem. . ." (p. 31).

The author is at his best when expounding solid theory. In the high-school field he seems to lack experience with the actual problems of the students. He shows effectively the need for teaching the large number of children in the public schools. His work would gain in value if he would show how to take what is good in modern life and turn it to spiritual purposes.

TRACTATUS DE RUBRICIS MISSALIS ROMANI. Aug. Croegaert. Mechliniae, H. Dessain. Pp. viii + 248.

The author of *Tractatus de Rubricis Missalis Romani* is professor of Liturgy in the Malines Seminary. The book that Dr. Croegaert writes is intended to supersede the excellent work of Van der Stappen. This latter's book always enjoyed authority, and was possibly the best text book that could be procured in the days before the new edition of the Missal by Pius X. Later editions of Van der Stappen's book contained the necessary changes introduced in 1911 and 1913. The use of Dr. Croegaert's book will render a course in the Rubrics comparatively simple.

The author adopts the following plan in discussing the Rubrics of the Missal. After a few introductory remarks about the parts of the Missal, and about the observance of the Rubrics, the author considers the various parts of the Mass, making a synthesis of the *Rubricae generales* and the *Additiones et Variationes*. A few historical notes are inserted and a close examination of the structure of a collect is included. There is considerable use of examples. After the various parts of the Mass are explained, there is a section on votive Masses and a section on the Requiem Mass.

There are several items of special interest in the volume. On pages 153-54 there is a discussion of the Forty Hour's devotion. In reading the author's outline of the privilege conceded in the Clementine Instruction, one wonders whether in this country we are really entitled to offer the votive Mass of exposition and reposition of the Blessed Sacrament. Dr. Croegaert demands nocturnal exposition of the Blessed Sacrament as a requisite. Of course, the author is speaking of the Clementine Instruction, not of the power of the Ordinary to permit a solemn votive Mass.

Another item of interest is the instruction of the Sacred Congregation of Rites on the privileges of a solemn triduum or a solemn octave in honor of the beatification of the servants of God and the canonization of saints. This is useful information. A third item of interest is a short explanation of *Missa Aurea.* This Mass has an interesting history and therefore the few authentic remarks of Dr. Croegaert are welcome.

All in all, if the professor of Liturgy desires a text book for his class, he will find this new work very serviceable.

THE ROSE OF CHINA, MARIE THERESE WANG (1917-1932). By Fr. E. Castel, C.M. Translated by Sister Mary Cullen, Sister of Charity. Herder Book Company. Pp. 142. $1.25.

This little book beautifully illustrated will introduce to the American children the life of a little Chinese girl who died at the age of fourteen. But the grown-ups will also find a great deal of interest in the life of Mary Therese Wang, as her life is truly in many instances that of a woman of forty.

The grace of faith is a free gift from God, and in the case of this little girl it was indeed a remarkable one. Born of pagan parents, at the age of eleven because of ill health she was removed to a hospital and there in a short time without any exertion whatever on the part of the good sister or of the chaplain Mary Therese expressed a desire to become a Catholic. In a short while she had grasped all the fundamentals of Catholicism and finally she was able to say "And now, when can I be baptized?" On the 22nd of April, 1929, she made her First Communion. What passed between Our Lord and this little Soul? No one knows, but if we were to judge from the remaining three years of her life we would be forced to conclude that Christ on that day bestowed on her innumerable graces and asked her to give herself to him unreservedly. Although ill, with tuberculosis, she kept up all her religious exercises as though she were well. She would never disobey the orders of the doctors, yet she never let anything interfere with the rules and regulations for her spiritual life which she had set down. Her parents saw no objections to her becoming a Catholic yet they would say to her about her other two sisters: " There must be no proselytism. Therese, preach to them by your good example, but you must not influence them otherwise." Though very disappointed she submitted herself. At twelve, she attempted to enter the religious life but because of her age she naturally was told to wait and in humble obedience she submitted again. However, the tuberculosis germ was slowly taking little Therese, she suffered intensely though rarely she complained. Her soul was often in the state of the utmost dryness, finding little or no consolation in Holy Communion or in prayers. But her simplicity, her patience, and a " certain inborn Christianity " caused her to receive numerous graces. In all her actions she showed a strong will. Beginning with the age of twelve, she entertained the strong desire to become a religious. Toward the end of her life a Trappist in whom she had full confidence suggested to her the taking of the vow of chastity. She replied to him dryly: " I will think about it ". She had at once grasped the meaning of a perpetual obligation and the consequences it would entail. When death came Therese was fully ready to go to Her Master.

Her life is one of complete submission and obedience to those who were above her. Her patience in suffering, her respect for priests, and her strong will seem in many ways to allow the author to compare her to the Little Flower. Numerous favors apparently have been granted through her intercession and accordingly it is the hope and the wish of many that some day Mary Therese Wang may be inscribed among the Saints as the " Rose of China ".

SELECTED ANNOTATED LIST OF BOOKS AND MAGAZINES FOR PAROCHIAL SCHOOL LIBRARIES. Compiled by Sister Cecil, C.S.J., Professor of Children's Literature at College of St. Catherine Library School, St. Paul, Minn. John William Eckenrode, Westminster, Md. Pp. 151.

Such a work as this of Sister Cecil has been long awaited by Catholic teachers and parents. Only recently has there been widespread recognition of the fact that bibliographies of children's books have ignored the supernatural element, and have not included a proper representation of Catholic contributors. While both Catholic and non-Catholic books are contained in this list, all may be recommended as wholesome. The compiler also takes recognition of the fact that some very excellent Catholic works are written by non-Catholics.

An excellent compilation of religious stories, biography and fiction is contained in this book. The classified list of books is divided topically into Mythology, Social Sciences, Fairy Tales, Natural Science, Applied Science, Fine Arts, Literature, History and Biography, Fiction, Easy Books and Picture Books.

A list of children's magazines is also contained in this compilation. For the parent-teachers shelf, books are arranged under the headings: Family Life, Pre-School Child, Intermediate School Child, Adolescent Child, Character Education, Sex Education, Novels about Child and Adolescent Life, Children's Reading, List of Stories for Story-hour and Magazines.

A directory of publishers and the complete index, arranged by Mr. Eugene Willging, Librarian at St. Thomas College, Scranton, Pennsylvania, are also contained in this work.

Needless to state there are omissions of works that the reviewer would like to see introduced. Difficult though it is to enthuse about such a work, the painstaking effort of the compiler and the service rendered by this publication command enthusiasm. We trust that the publisher will make arrangements for supplying an appendix for the volume at periodic intervals.

AMONG THE WOLVES, LIFE OF PADRE LINO MAUPAS OF PARMA. By Fr. Icilio Felici. Translated from the Italian by Theresa Novi. Herder Book Co., St. Louis, Mo. Pp. 159. $1.25.

This is a short yet complete résumé of the activities of a Franciscan monk in the slums of an Italian city. Father Lino conquered the poor in order to lift them out of the mud to the height, out of darkness into life. He was a perfect disciple of Saint Francis. Born in 1866, he died in 1924. His full name was Alpinolo Ildebrand Umberto Maupas. The sociologists would have much to learn from this life; strictly speaking he was not a theorist, yet in his actual field work he used methods from which one can learn many things. He was convinced that the wicked did not exist, that those whom men generally call wicked are only derelicts. He held that those who wish to give themselves to social work must immolate their hearts and possess a will that goes out to meet evil, unearths it in its lair, and gives the proper remedy.

He was a man who moved among all the miseries of the slums, all the griefs of the penitentiary, all the foulness of the street, and to all he brought peace and redemption. The clever simple style of the author has contrived to maintain interest in what might be an uninteresting succession of events in a life of complete charity throughout which the only miracle is the man. The translation by Teresa Novi is beautifully done and has simplicity for its keynote. One closes the book feeling that there is a remarkable relation between style and subject matter in neither of which is there anything startling.

Yet this life is a startling commentary on Christ's Gospel that has a message for every Christian. It is extremely worth while for Catholic America at large, a fine inspiration for a social worker, yet a book which a young child can appreciate. There is also interest for non-Catholic America in the realistic picture of life in Italian slums.

Literary Chat

In *Pray for Us,* the Rev. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference, has brought together, within 144 pages, a series of short prayers drawn from the Liturgy and other approved sources to which he has added a number of prayers of which he is the author. The prayers are related on the whole to familiar duties, relations and experiences. In this way the collection has an intimate spiritual message for those who will make use of it. It is free from the bombast, emotionalism and faulty English style which mar so many of our popular books of prayer. The little work is a pleasant guide over spiritual highways and the little by-paths in human relations along which God touches life with constant and sustaining benediction. (*Pray for Us.* A Collection of Prayers, P. J. Kenedy and Sons, New York City).

One would do well to read from time to time the short lucid explanation of indulgences in doctrine and in practice which the author includes in his text. While countless questions of detail are rising constantly, the substance of the doctrine of indulgences is set forth with satisfying clearness here.

The Bread of Heaven, by His Excellency, the Bishop of Wheeling, will contribute undoubtedly " to a better understanding and appreciation of the Wonderful Gift of the Holy Eucharist." The chapters, six in number, are ordered quite logically. Each chapter, complete in itself, forms a link of a chain. The first and second articles are given over to " The Doctrine of the Holy Eucharist," and " Transubstantiation," and contain a practical explanation of the dogmas in question. Explanation is aimed at and given; proof is insinuated. Near the end of the second chapter the author begins to emphasize our duty in consequence of the Gift. Here the " Pastor " comes to the fore and gives minute instructions for our attendance at Mass, our attitude toward the Real Presence, and reception of Holy Communion. The final chapter shows the Holy Eucharist as God's Greatest Gift to us. The book is designed to furnish convenient " matter for sermons on the occasion of Forty Hours, Triduums or a Lenten course on the Holy Eucharist ". It will serve too as " wholesome and instructive reading in our high schools when treating the subject of the Holy Eucharist." (By the Most Reverend John J. Swint, D.D., Bruce, Milwaukee, pp. 51.)

Admirers of Theodore Maynard will read with real delight his new volume, *Man and Beast.* One gets a genuine sense of satisfaction from reading it. It has been years since a volume of poems so finished in technique, so pregnant with thought, so lyric of life has appeared. The technique with its infinite variety of verse forms, its effortless rime, its facile meter, reaches an unlooked for perfection in stanzaic structure. In comprehensiveness of subject matter and fulness of thought this volume will make an appeal to a wide circle of readers. But above all one does not have to be a poetry addict to enjoy the lilt of the lyric call of life that Maynard has given us. Memorable lines and unforgettable pictures come to us by means of the richest choice of concrete language I have read in ten years. " Tragedy ", " Hurricane ", and " Admonition " stay with us long after we have set the book aside. " Coronation Ode " rises to religious heights, and " English Weather " reveals for us the soul of the poet. And there is Whimsy here. If we read " Mysterious Music " in the mood of our own experiences of night driving, we find—not only the poet's *tour de force,* but the mysterious spell of the road, the night, and above all, the commonplace of the radio.

There is rhythm, there is restraint, there is harmony; there is proportion, there is what we want in this volume, but above all there is the impression of the man behind the book—part genius, part dreamer, part laborer in the vineyard. (Longmans, Green, New York. Pp. x + 86.)

There are few writers on the spiritual life, from St. Paul to our day, who have not campared it to a warfare. Little wonder then that a man who had served in the army, as did Hieronymus Jaegen, should find the terms of his military days coming spontaneously to his mind in describing that "good fight" which leads to the crown. (*Catholic Life and Action.* By Hieronymus Jaegen. Translated from the German, by Beckmans Bittle, O.M.Cap. Bruce, Milwaukee, pp. xiv + 386.)

It is an inspiration to read of this humble man, mechanical engineer, accountant, soldier, office-holder, and banker, who was such a splendid example of Catholic Lay Action a half-century before the expression had attained its present vogue. This book is not a biography. But we can be sure that the spiritual experiences of a great soul are found in this practical guide to perfection. In simple language, the layman who is seeking the more abundant life is shown the path which leads even to the summit.

The original work of Mr. Jaegen is greatly augmented by the insertion of material relating to frequent Communion, education, socio-religious duties, and many other topics emphasized in the more recent Papal pronouncements and ecclesiastical legislation. What the book loses as a result in uniformity of style, it more than makes up in practical usefulness. Little attention is paid to ornamentation, indeed a greater employment of example and illustrations would have added to the attractiveness of the book. As a hint to those who hear confessions of lay people and who are consequently called upon to give spiritual direction, this book gives an insight into the possibilities of souls who come to us for guidance. There is here a rich find of material already adapted to their particular needs.

Bishop Gouraud's *A Return to the Novitiate* is what its title implies, a return to the fundamentals of religious life. Every priest and religious can easily and unwittingly lose sight of the high ideals of self-perfection they had set themselves to attain. The first religious fervor often cools with time, and the soul must go back to the starting-point, not so much to begin anew, but rather to correct a few distorted notions. The author is sympathetic with this weakness of human nature, for his manner of treating the subject does not embarrass the reader, but rather gives him a fresh interest in his first ambition, union with God.

The first part of the book might be styled the sociology of the religious life. The reason for the very existence of religious orders is often impugned by non-Catholics as well as by some Catholics and slightly sprinkled with Communistic salt. They easily see the good of the religious external activities, but they can not understand the immense value that the interior, spiritual acts of the religious have for the rest of the world. The first part of the book also gives an apologetic chapter for the rules imposed by the religious life, and a few hints to superiors on wise government.

The second part of the work is concerned entirely with the individual. Do you clearly remember the obligations placed on you by the first principles of ascetism—piety, charity, humility, and the three vows? Bishop Gouraud tells us convincingly and kindly how the religious is to conduct himself that he may attain the perfection of his state. Though one is sometimes lax in observance, one still realizes the tremendous importance of religious principles, for "the ills of which the world is dying . . . are only to be destroyed by those that come to battle in the bright armor of Poverty, Chastity, and Obedience."

The final division tells us where we are to find strength to carry the light burden of Christ. The author shows how to receive the most benefits from the Sacrament of Penance, from Mass and Holy Communion.

A meditation and examen on the matter treated are included at the end of each chapter. The meditation, like most works composed specifically for that purpose, should never have been written. However, each examen is a wonderful set of tools for one's spiritual research laboratory. The soul that sincerely answers the questions proposed will unearth some surprising facts. The use of the feminine pronoun throughout the work is due probably to the translators and may at first be a little distracting to the male reader. (By Monsigneur Alcime Gouraud, Bishop of Vannes. Translated and adapted by Julia T. and Gertrude L. Callahan. P. J. Kenedy & Sons, N. Y. Pp. xiv + 290.)

During his sermon on the feast of St. Thomas a certain priest said many people who claim to be Thomists are not practical Thomists since they do not use their Thomism to intensify their spiritual life.

A book written by Fr. Timothy Richard, O.P., has recently appeared (P. Letheilleux, 10 Rue Cassette, Paris) which might well be entitled "Practical Thomism" or "Thomism and the Spiritual Life." However, the title it bears is sufficiently apt: *Théologie et Piété d'après Saint Thomas.*

The author is to be commended for his popular and clear presentation of Thomistic doctrine. His book will undoubtedly be welcomed by those who wish to have a "reasoned" faith. *Théologie et Piété* will put new spirit into the meditations of seminarians and members of the clergy, especially if meditations are becoming burdensome. And the preacher is indeed self-sufficient who does not find sermon material in many a paragraph. This book will undoubtedly be translated into English in the near future.

Some of the subjects treated are Grace, Prayer, Primacy of the Love of God in the Spiritual Life, and Suffering. Priests are sometimes heard saying that grace and suffering are two subjects about which they will never preach. Perhaps they would modify such a statement if they read *Théologie et Piété.*

The poetry of Father Michael Earls as reflected in the *Hosting of the King* reveals a kind of happy Gaelic bard who is ready and willing to sing about anything at any time. Father Earls is Irish to the core—in subject matter, in temperament, and in his use of the old bardic forms. One cannot find fault with his material. It is the stuff all Irishmen love; but one does regret that Father Earls did not take more time to select a fitting meter and stanza, and to polish the rich outpourings of his devoted heart. Of his poems, perhaps "Man at Arachat," and "Simon of Cyrene" are the best. (St. Anthony Guild Press, Paterson, N. J., pp. 71.)

What nature says of its *Creator* is well recorded in the Rev. Frederick Houck's *Our Palace Wonderful.* Whence and why the wonderful works of nature is a subject of perennial interest to both believer and atheist. Nature herself gives the answer to those who will hear. Who but the one all-powerful God could call into existence the mighty orbs of heaven and force them to submit to the traffic laws of space? Who but the Author of life can place that plant soul into the little seed and make it grow to a thing of beauty? Who but the Divine Artist can shape the delicate flower-cups and paint such inimitable hues? Man is the sovereign of this palace wonderful, and his temporary home, this universe, very feebly reflects the grandeur of the eternal mansions of the Father. The author draws a practical application from his study of creation, viz., the duty of charity which we owe to all creatures because all in some way mirror the goodness of God. (Fr. Pustet Co., N. Y., pp. 180.)

Abbot Anscar Vonier, O.S.B., has added another gem to his books on things spiritual by the publication of *Christianus,* which is a translation of the English work of Abbot Schmitt. This splendid little volume well bears the sub-title: *Das Bild vom katholischen Menschen.* Abbot Vonier takes Catholic doctrine and shows how it works out in the concrete, in the daily life of the Christian. Through Baptism the entire being of the Christian has been sanctified. The Holy Spirit dwells in his soul as in a temple. He takes on new relations with the Head and the other members of the Mystical Body of Christ. As a result of this union, the life of the Christian and his every action produce a new aspect and are viewed in an entirely different perspective. One has but to read the wonderful chapters treating of "*Christianus spiritualis, orans, eucharisticus*", to realize the power of Catholic doctrine in forming the spiritual life of man. This book makes us aware of the ample opportunities that are offered to us in order that we may conform ourselves to the model of our Divine Master. It will make the Christian courageous in leading a life that is in conformity with the laws and commandments of God, even amid the distractions, cares and pleasures of the world. (B. Herder Book Co., St. Louis, Mo.; pp. xiv + 190.)

Twenty-five years ago, the Rev. J. M. Lelen published his little book *Toward the Altar.* Many priests, who were helped by its perusal during their seminary days, have requested that the book be reïssued. It is intended primarily to discover and rouse latent vocations to the priesthood, and to inspire and strengthen seminarians whose vocations are in danger. There can be no doubt that vocations are tried by God, some obstacles being presented at times even by parents. These trials and hardships are not glossed over, but kept in their natural setting and examined from a supernatural viewpoint. Each chapter is enriched with quotations from Scripture, poetry and other sources. Pastors will doubtless find this book a worth-while graduation gift to boys manifesting a zeal for higher things. (St. Anthony Guild Press, Franciscan Monastery, Paterson, New Jersey; pp. 111.)

The Paulist Fathers have added another excellent book to their already long list of apologetic writings. *I Believe,* by the Rev. Wilfred G. Hurley, C.S.P. (The Paulist Press, 401 West 59th Street, New York; pp. 208) covers the fundamentals of Catholic belief; the existence of God, revelation, Christ, the Church, the Sacraments, the Mass, Purgatory, and the Blessed Virgin. The outstanding feature of the volume is the clear and modern style in which the author presents his matter. Fr. Hurley has succeeded in making interesting and appealing doctrines that too frequently have been made to appear dull and dry. Prospective converts will find the book easy to read and priests who instruct converts and give catechetical instructions will find good material in its twenty-three chapters.

Sunshine and Saints, by Daisy Haywood Moseley, is a book with a philosophy that is cheerful. The saints Miss Moseley has chosen are those in whom the sunshine is more than usually evident: Saints Francis of Assisi, Catherine of Siena, Joan of Arc, Philip Neri, Teresa of Avila, Francis de Sales, Vincent de Paul, Isaac Jogues, Bernadette of Lourdes, and Thérèse of Lisieux. The constant plea that the sanctity of the saints be taken from its starched shroud of hyperpiety has been answered in this book. The natural, unsugared narration of the lives of these holy people allows them to appear in all their human attractiveness and activity.

Modern boys and girls, from ten years of age and upward, will find pleasant and encouraging facts in the romantic lives of these social Saints, as we may call them. Each life is presented in the form of a story told by the author to her two young companions, who together with her are visiting the cities in which each Saint lived. One wishes the author had continued her conversation with the boy and girl throughout each story, noticing how much even the few introductory remarks add to the appeal.

The readers of this book, be they young or old, will find living examples of the fact that sanctity—penance, prayer, silence, etc.—does not nip youth in the bud, but, on the contrary, brings life to its happiest blossoming. They will see how perfection is not so much perfection as it is the striving against imperfection. Young minds will be deeply impressed when shown that holiness is something to be attained in a gradual, adventurous, joyful way. The simplicity and continuity of each narration will enable children to see that Providence is not inclined to the spectacular, that vocations are given and followed in an apparently natural way. Unconsciously they will learn the importance of spiritual guidance, and the sanctifying power of charity toward the under-privileged. Last but not least, they will find out that even the unadorned story of some saints' lives make the adventures and exploits of Tom Swift or the Camp-Fire Girls rather tame. (New York: P. J. Kenedy & Sons, pp. 181.)

Dom Willibrord Verkade, O.S.B., offers entertainment as well as gainful diversion in his autobiography, *In Quest of Beauty.* The book is a sequel to *Yesterdays of an Artist Monk,* wherein the author described his quest for truth in art and religion; both of which he found in the Benedictine Monastery at Beuron. In the present work, the author, "now a white-haired monk, taking his place very near the head of the long procession of Fathers and Clerics," tells musingly how his soul strove to grow up to the stature of St. Benedict's ideal, and how his pent-up artistic urge found happy expression in various churches throughout Europe. A penetrating criticism of Egyptian art is one of the features of the book, although we regret that the artist did not compare it with the Beuron style, which is largely derived from the art of ancient Egypt. The style is characterized by charming affability and rugged simplicity, exactly the kind we would expect from the author, pictured on the frontispiece. Possible misunderstanding by misinformed readers could have been avoided had the author explained his absence from his parents' death-bed. The book gives a full idea of the Benedictine mode of life, although, of course, few sons of St. Benedict enjoy the privilege of such extensive travel. So exceptionally well has the translator plied his craft that hardly a tool mark of his trade is in evidence. (New York: P. J. Kenedy and Sons. Pp. 292.)

Some thirty or more years ago Father Erich Wasmann, S.J., wrote as follows: "Facts which, on the surface, seem to support the theory of permanence, prove on scientific examination to supply evidence in favor of the theory of evolution". The author of the present pamphlet has clearly examined only the surface, else he would defend the contrary thesis with less dogmatic assurance. *Evolution and the Origin of Species,* by the Right-Reverend Alexander MacDonald, D.D. Canon Dorlodot concluded that an application of the principles of Catholic philosophy makes natural evolution a very reasonable theory; the Right Reverend author disagrees violently, even to the point of sarcasm. Father Ernest Messenger, in a scholarly work, thinks that it is not unreasonable to apply the theory of evolution to the bodily development of man. These and many other Catholic writers agree with Bishop MacDonald that God made each species in its present form, but they do not agree that this happened by special intervention in each case, an intervention that would of necessity be contrary to His own established laws of nature.

It is clear, indeed, that the *origin of species* is a "job for God," as the author puts it; but when he insists that not even God could produce new species by means of an evolutionary process one is constrained to remark that such a statement is neither science nor religion. The author, of course, has a right to his opinion; but the uninstructed layman will inevitably interpret it as representing a more or less official pronouncement of the Church, and in matters scientific that is to be regretted. (Brochure of 90 pages: no date nor publisher.)

Correlative English is a text that our high schools will find of great value. The sub-title reads: "A Textbook for the Second Year of High School." This statement is the most amazing thing about the book, which in itself is the most interesting text book in English I have seen since Espenshade published his first *College Composition and Rhetoric.* The amazing part to me is that anyone could design such a thoroughly interesting text book for high-school English.

Lloyd's book is developed on the best principle of education. It makes drill a pleasure—it makes pleasure a profit. After all is said and done there are only a handful of problem errors that arise to annoy the student. Lloyd has caught all of these and by a skilful arrangement of instructions has made the business of speaking and writing good English a simple affair. The best part of his work are his suggestions, his list of readings, and the constant quotations from good authors used as incidental illustrations.

This text book is good for both teacher and student. (Llewelyn Lloyd, M.A. B. Herder Book Co., St. Louis, Mo.; pp. xii-303.

The C. Wildermann Company of New York announce publication of a *Missal for Sundays.* It makes a handy volume of 444 pages, printed in black and red and giving the Latin and English of the Mass for every Sunday and principal feast of the year, as well as Benediction, Vespers, Compline and various prayers. The book bulks only one-half inch thick, and measures 6⅛ by 3¼ inches. On opaque Bible paper, the letterpress is quite legible, and the flexible binding is of imitation leather. One wonders that a book so presentable in every respect can be offered at twenty cents a copy, or at eighteen cents a copy for one hundred copies. Obviously, these Mass books are coming into use more and more, else they could not be sold at such low prices. Praying, instead of just hearing, the Mass is the end to be aimed at in every parish and school.

Books Received

GATES OF THE CHURCH. By the Reverend C. C. Martindale, S.J. Sheed & Ward, New York City. 1936. Pp. 96. Price, $1.00.

THE HOLY EUCHARIST. By the Reverend Richard W. Grace. Foreword by the Most Reverend Francis C. Kelley, D.D., Bishop of Oklahoma City and Tulsa. Joseph F. Wagner, Inc., New York City. 1936. Pp. vii—232, $2.00 *net*.

THE LIFE OF MOTHER ST. URBAN of the Congregation of the Sisters of Bon Secours of Paris. By the Reverend Thomas David Williams. John Murphy Company, Baltimore, Maryland. 1936. Pp. 336. Price, $2.00.

THE EUCHARISTIC CRUSADE—PIUS X. A Guide for Organizers. Adapted from the Flemish of the Very Reverend B. Vanmaele, O.Praem. Central Office, Eucharistic Crusade, Malate Catholic School, Manila. 1935. Pp. ix—91.

I WAS A COMMUNIST! By Alexei B. Liberov. International Catholic Truth Society, Brooklyn, N. Y. 1936. Pp. 16. Price, single copy, 10c; per hundred, $4.00.

EXPLANATION AND PIOUS REFLECTIONS ON THE LITTLE OFFICE OF THE BLESSED VIRGIN. By the Rev. Benedict Ballou, O.F.M. St. Anthony Guild Press, Paterson, N. J. 1936. Pp. xxiv—565. Price, $2.00; leather binding, $3.00.

THOUGHTS ON HIS WORDS AND WAYS. By the Rev. J. E. Moffat, S.J. Bruce Publishing Company, Milwaukee, Wisconsin. 1936. Pp. 88. Price, 50c.

THE NEW HISTORY OF AMERICA. By the Reverend Philip J. Furlong Ph.D. William H. Sadler, Inc., New York City. 1936. Pp. vii—592—lxv. Price, $1.40.

CARMELITE MYSTICISM. HISTORICAL SKETCHES. By the Reverend Titus Brandsma, O.Carm., Ph.D. The Carmelite Press, Chicago, Illinois. 1936. Pp. 113. Price, $1.00.

THE FLYING MISSIONARY. By the Reverend Paul Schulte, O.M.I. Translated by George N. Shuster. Benziger Brothers, New York City. 1936. Pp. ix—257. Price, $2.00 *net*.

FATHER BRUNO'S VOCATION LETTERS. Vols. I and II. By the Reverend Bruno Hagspiel, S.V.D. Mission Press, Techny, Illinois. 1936. Pp., Vol. I, 42; Vol. II, 62. Price, 10c. each.

VISITS TO THERESA NEUMANN. By Elizabeth Marable Brennan, LL.D. The Paulist Press, New York City. 1936. Pp. 32. Price, 5c.

A CATECHISM OF COMMUNISM FOR CATHOLIC HIGH SCHOOL STUDENTS. By a Passionist Father. The Paulist Press, New York City. 1936. Pp. 24. Price, 5c.

THE CATHOLIC ENCYCLOPEDIA. Revised and enlarged edition. Vol. 1. Editors, the Rt. Rev. Monsignor Edward A. Pace, Ph.D., D.D., LL.D., James J. Walsh, Ph.D., M.D., LL.D., Rt. Rev. Monsignor Peter Guilday, D.S.H. (Louvain), J.U.D., Rev. John J. Wynne, S.J., S.T.D., Litt.D., Blanche M. Kelly, Litt.D. The Gilmary Society, Inc., New York City. 1936.

THE BIBLICAL BASIS OF THE CONSTITUTION. By Dan Gilbert. The Danielle Publishers, San Diego, California. 1936. Pp. 83. Price, $0.50.

DIOS Y EL HOMBRE. o introducción a la Apologética. Cuarta Edición. Nicolás Marin Negueruela, Professor de Teologia y Apologética. Libreria de la Tipografia Catolica Casals, Barcelona, Spain. 1936. Pp. xv-403. Precio, 6 ptas. en rústica; 8 ptas. en tela.

MEXICAN MARTYRDOM. By the Reverend Wilfrid Parsons, S.J. The Macmillan Company, New York City. 1936. Pp. 304. Price, $2.50.

THERESA NEUMANN OF KONNERSREUTH. By the Reverend C. E. Roy, D.D., Ph.D., and the Reverend W. A. Joyce, P.P. B. Herder Book Company, St. Louis, Missouri. 1936. Pp. 198. Price, $1.25.

POR QUÉ SOY CATHÓLICO? o Apologética elemental. Nicolás Marin Negueruela, Profesor de Teologia y Apologética. Tercera Edición. Libreria de la Tipografia Catolica Cassals, Barcelona, Spain. 1936. Pp. 250. Precio, 5 ptas.

LECCIONES DE APOLOGÉTICA. Cuarta Edición. Nicolás Marin Negueruela. Libreria de la Tipografia Catolica Casals, Barcelona, Spain. 1936. Pp. xvi-835. Precio, 12 ptas rústica; 15 ptas. tela.

HISTOIRE DES COMMANDMENTS DE L'EGLISE. Par M. l'abbé A. Villien, docteur en droit canonique, professeur à l'Institut Catholique de Paris. Troisième édition entièrement revue. Librairie J. Gabalda & Cie, Paris. 1936. Pp. xii-357. Prix, 16 fr.

PAMPHLETS OF THE CATHOLIC TRUTH SOCIETY: *The Message of St. Teresa of* Lisieux. By the Reverend Vernon Johnson. Pp. 63. *Charles de Foucaud.* By M. R. Hoste. Pp. 32. *St. Francis Xavier.* By the Reverend C. C. Martindale, S.J. Pp. 31. *Happy Face and Other Stories.* By Alice Dease. Pp. 32. *St. Thomas More at Home.* By Mrs. Plundell of Crosby. Pp. 32. *Father Philip Fletcher.* By G. Elliot Anstruther. Pp. 24. *St. Peregrine Laziosi of the Order of Servants of Mary.* By a Member of the same Order. Pp. 30. *The Converts' Aid Society.* By F. W. Chambers, K.S.G. Pp. 28. *Benediction and Te Deum.* Pp. 12. 1936. The Catholic Truth Society, London, England. 1936. Price, twopence.

INDEX TO VOLUME XCIV.

Ab acatholicis nati, exemption under *Ne temere*, 188
Absolution at bier and catafalque, 69
Abstinence on Wednesdays in Lent, 66
Abyssinia: ecclesiastical aspects, 113; Eucharist in Church of, 237
Acts of Apostles, teachings of, 519, 624
Administrator of parish, and *Missa pro populo*, 633
Adult convert, bishop's right to baptize, 531
Agencies that destroy us, 51
Alms, in primitive Church, 15
Altar, position in early churches, 7
American Society of Catholic Home Missions, 337
Angels, our guardian, 27
Anniversary programs on social encyclicals, 453
Apologetics, art and science, 483
Apostles: teachings of Acts of, 519, 624
Apostolic letter, books proscribed by, 410
Applying relics to head, 416
Arbez, Fr.: on teachings of Acts of Apostles, 519, 624
Asceticism of *Imitation of Christ*, 567
Assistant applying *Missa pro populo*, 532
Authorization of Baltimore Catechism, 414, 516
Baltimore Catechism, authorization of, 414, 516
Baptism, in early liturgy, 9
Baptize converts, right to, 531
Benediction after Mass in mission church, 191
Benson, Fr.: on Missionary Servants and rural missions, 618
Bernard, Fr.: on monthly recollection, 59
Bible study, recent, 82
Bier, absolution at, 69
Biological sterility and fertility in women, 582
Bishop, Fr.: on Catholic home missions, 337; on conversion of U. S., 618
Bishop: his right to baptize adult converts, 531; jurisdiction in diocese, 67; permission for Credo at Mass, 74; permission not now required for solemn services of Holy Week, 308
Blessed Sacrament: Office or Mass of Dead during Exposition of, 308
Blessed Virgin: Seven Joys of, 405; see *Our Lady*
Books proscribed by Apostolic letter, 410
Boyle, Fr.: title of Roman Breviary, 523
Boys' clubs, parish, 178
Breviary, Roman: title of, 523
Bride's consent in ceremony, failure to ask, 411
Broadcasts, Catholic, 159
Brother, weaker: St. Paul and, 609
Browne, Dr.: on Ethiopia, 113
Burial: right to choose church of funeral, 309
Buried temple, church erected on, 417
Bussard, Fr.: on lay use of Missal, 305
By-products of spiritual life, 356
Candles at solemn Requiem, lighted, 315
Canon law, recent literature on, 418
Canonical hours in early Church, 1
Capello, Fr.: on "rhythm" theory, 589
Catafalque, absolution at, 69
Catechetics for non-parochial school children, 572
Catechism, authorization of Baltimore, 414, 516
Catholic: choir, 249; Evidence Guild and seminarians, 501; home missions, 337; Music Hour, 78; Negroes, few, 144; press and pulpit, fine language in, 391; priesthood, Pius XI on, 262
Catholics: and Constitution, 165; in Ethiopia, 122, 245
Changing Stations of Cross, 317
Chaplet of Five Wounds, 315
Chastity and self-denial, 128
Children born of Catholices, and canonical form of marriage, 630
Choir, Catholic, 249
Christ, focal point of liturgy, 12
Christian: antiquity and liturgy, 4; philosophy, 357
Christianity: pagan literary attack on, 492
Church: authority in early ages, 20; edifices, in early Christianity, 5; erected on buried temple, 417; ever old, ever new, 1; feast of principal patron of, 534; goods destroyed by fire during mission, 404; music, Pius X on, 78; of funeral, right to choose, 309; salvation outside, 512
Ciborium, cover of, 187
Cinema, perversion of, 51
Citizens' Military T. C., seminarians in, 186
Clandestine marriages, 628
Clubs, parish, 178
C. M. T. C., seminarians in, 186
Collins, Fr.: on catechetics for non-parochial school children, 572
Colored missions, interest in, 148
Communion: for own intention, indulgence on, 536; in early Church, 6; time for digesting Eucharistic species, 71; time for distribution of, 25
Concupiscence, temptations to, 125
Condition of labor, anniversary of encyclical on, 449
Conditions for gaining indulgences, 190
Confession, as act of devotion, 22

Confessional, dangers of, 127
Congregation using Missal, 22, 50, 305
Congregational singing, 58
Connell, Fr.: on recent theology, 193
Conry, Canon: on high spirit of German Catholics, 399
Constitution, changing of, 165
Continence, periodical, 595
Conversion of U. S., 618
Convert, adult: bishop's right to baptize, 531
Co-operation by wife, in sin, 189
Copts of Ethiopia, 117, 237
Corbishley, Fr.: on paganism and Christianity, 492
Corinth, life at: St. Paul and, 609
Corpus Christi, Exposition during Mass on, 536
Creation, Mosaic account of, 82
Credo, when not prescribed, 73
Crown of Seven Joys of B.V.M., 405
Crucifix: indulgence for kissing, 306
Curtailment of *Tenebrae,* 313
Daily actions of priest, 62
Davenport, Catholic broadcast, 159
Debates in boys' clubs, 178
Decorations in church on Good Friday, 307
Devotion: in honor of Our Lady's Sorrows, 535; in honor of Seven Joys of B.V.M., 405; to Sacred Head of our Lord, 311
Devotional life of early Church, 17
Digestion of Eucharistic species, time for, 71
Diocese has local authority, 67
Director, choir, 249
Doheny, Fr.: on "rhythm" theory, 587
Doherty, Fr.: on fine language in press and pulpit, 391
Duffee, Fr.: on Seven Joys of B.V.M., 405
Easter as date of baptism, 9
Ehrle, Cardinal, 133
Ethiopia: ecclesiastical aspects, 113; Eucharist in Abyssinian Church, 237
Eucharist in Abyssinian Church, 237
Exemption *ab acatholicis nati* under *Ne temere,* 188
Exposition of Blessed Sacrament: during Mass on Corpus Christi, 536; Office or Mass of Dead during, 308
Extreme Unction, reflexions on, 173
Extrinsic title, stipend increased by, 529
Family limitation, 582
Fast days in early Church, 15
Feast of: Our Lady of Guadalupe, 314; Seven Joys of B.V.M., 405; principal patron of church, 534
Fenton, Fr.: on apologetics, 483
Fertility and sterility in women, 582
Fine language in Catholic press and pulpit, 391
Fire during mission, church goods destroyed at, 404
Five Wounds, chaplet of, 315
"Flesh lusteth against spirit," 125
Flowers in church on Good Friday, 307
Franciscan Rosary of Seven Joys, 406
Fuerst, Fr.: on liturgical movement, 1, 225
Funeral, church of: right to choose, 309
Garrahan, Fr.: on Cardinal Ehrle, 133
German Catholics, high spirit of, 399
Gherna, Fr.: on indulgence for kissing crucifix, 306
Gillard, Fr.: on Negro mission, 144
Good Friday: flowers in church on, 307; indulgence for visit to altar of repose, 312; singing of Passion on, 313; *Tre Ore* on, 296
Great Catholic historian, 472
Green, Fr.: on salvation outside Church, 512
Gregorian chant manual, 78
Guadalupe, feast of Our Lady of, 314
Guardian angels, our, 27
Guidance of women entering religion, 598
Guinan, A.: on Catholic choir, 249
Hammenstede, Fr.: on liturgy, 1, 225
Hannan, P. M.: on Catholic Evidence Guild and seminarians, 501
Hayne, Fr.: on Catholic broadcasts, 159
Head, relics applied to, 416
Henry, Mgr.: on liturgical pronunciation of Latin, 375
Hexaemeron, interpretation of, 82
High spirit of German Catholics, 399
Hippolytus, *Paradosis Apostolica,* 6
Historical continuity in liturgy, 20
Holiness of priest, 125
Holy Ghost: divine guidance of, 18; temples of, 27
Holy Week, permission not now required for solemn services in, 308
Hooker and Locke, 169
Hospital, Extreme Unction in, 173
Hürth, Fr.: on "rhythm" theory, 592
Husband's sin, wife co-operating in, 189
Ignatian *Exercises* and *Imitation,* 570
Imitation of Christ: and *Spiritual Exercises,* 570; spirituality of, 561
Immodesty in women's dress, 73
Indecent dress of women, 73
Index of forbidden books, 410
Indulgences: attached to Rosary of Seven Joys, 406; conditions for gaining, 190; for Communion for own intention, 536; for kissing crucifix, 306; for *Scala Santa,* 316; for visit to altar of repose on Good Friday,

312; for Way of Cross, 415; of seven churches in Rome, 535
Intention, indulgence for Communion for own, 536
Jenkins, R. R.: on Fr. Waldron, 33
Jungmann, Fr.: on liturgy, 1, 225
Kelly, Fr.: on clandestine marriages, 628
Kenrick and Waldron, 39
Kerby, Mgr.: on priest at prayer, 348; on social encyclicals, 451
Killing ourselves, on, 51
Kissing relics, 416
Kocarnik, Fr.: on spirituality of *Imitation of Christ*, 561
Kyrie eleison: pronunciation of, 192
Land case of conscience, 63
Language in press and pulpit, 391
Last Sacraments in hospital, 173
Latin, liturgical, pronunciation of, 375
Lay use of Missal, 22, 50, 305
Leaflet Missal, 305
Lechmere, J.: on Cardinal Lingard, 472
Lenten regulations, uniformity in, 66
Lighted candles at solemn Requiem, 315
Limitation of family, 582
Lingard, Cardinal: historian, 472
Literature: pagan, attacking Christianity, 492; perverted, 51
Liturgical: and private devotions, 349; movement, 1, 225; pronunciation of Latin, 375
Liturgy: ancient and modern, 1, 225; and liturgical movement, 225; Pius X, apostle of, 526
Lopez, Fr.: on "rhythm" theory, 591
Lord, Fr.: on parish clubs, 178
Loss of spiritual sense, 355
Loyalty to Catholic faith, 51
Magazines, perverted, 51
Magner, Dr.: on socializing Mass, 47
Manner of priest asking matrimonial consent, 411
Marriage: canonical form of, children born of Catholics and, 630; clandestine, 628; manner of priest at, 411
Mary, Mediatress of All Graces, 456
Mass: Benediction after, in mission church, 191; four kinds of requiem, 76; funeral, stipend increased by reason of extrinsic title, 529; of Dead during Exposition, 308; on Corpus Christi, Exposition during, 536; personal holiness of priest, 131; private, 23; requiem, in catacombs, 5; server in girls' school, 81; socializing influence of, 47; solemn requiem, lighted candles at, 315; when *Credo* is not prescribed, 73; wine and water in chalice, 75; see *Missa*
McGarry, Fr.: on St. Paul and weaker brother, 609
Meat on Wednesdays of Lent, 66
Mediatress of All Graces, 456
Meditation: safeguard of priest, 132
Merkelback, Fr.: on "rhythm" theory, 590
Method of St. Sulpice for non-parochial school children, 572
Missa cantata: on Palm Sunday, 536
Missa pro populo: administrator of parish and, 633; assistant applying, 532; mind of Church on, 354; see *Mass*
Missal: lay use of, 22, 50, 305
Missions: church goods destroyed by fire during, 404; for Negroes, 144; rural, Missionary Servants and, 618; sermons at, 57
Missionary Servants and rural missions, 618
Monasticism and theocentric concept, 15
Monthly recollection for priests, 59
Moral aspects of periodical continence, 595
Morality of "rhythm" theory, 587
Moses, account of Creation, 82
Moving pictures, perversion of, 51
Muller-Thym, B. J.: on Christian philosophy, 357
Music, Pius X on church, 78
Mystery, prayer enveloped in, 353
Mystical Body of Christ, 49
Natural rights, theory of, 172
Negro: Catholic care of, 144, 618; "naturally religious," 154
Ne temere and exemption of *ab acatholicis nati*, 188
Newman, Fr.: on authorization of Baltimore Catechism, 517
Non-parochial school children, catechizing, 572
Notes on teachings of Act of Apostles, 519
Novices and mistress, 598
O'Brien, Dr.: on priest's holiness, 125
O'Connell, Dr.: on Mary, Mediatress of All Graces, 456
Office of Dead during Exposition, 308
O'Hara, Bishop: on anniversaries of social encyclicals, 449
One Hour's Devotion in honor of Our Lady's Sorrows, 535
Operarii, indult for, 66
Ordinary, see *Bishop*
Orientation, in early Church, 7
Our Lady: of Guadalupe, feast of, 314; Seven Joys of, 405; Sorrows, One Hour's Devotion in honor of, 535
Our Lord, Sacred Head of, devotion to, 311
Paez, Fr.: on Abyssinian Church, 240
Pagan literary attack on Christianity, 492

Palm Sunday: *Missa cantata* on, 536; singing of Passion on, 313
Paradosis Apostolica, 6
Parish: administrator and *Missa pro populo,* 633; clubs, 178
Pastor: and obligation of *Missa pro populo,* 354; proper, convert's, 531; see *Priest*
Patron of church, feast of principal, 534
Peirce, Fr.: on Hexaemeron, 82
Penance, in early Church, 16
Periodical continence, 595
Permission for solemn services in Holy Week not now required, 308
Philosophy, Christian, 357
Pikesville, Fr. Waldron at, 43
Pius X: apostle of liturgy, 526; XI, on priesthood, 262
Plan for American Society of Catholic Home Missions, 337
Plenary indulgence for kissing crucifix, 306
Pontifical Ethiopian College, 117
Practices of religious guidance of women entering religion, 598
Prayer: priest at, 348; safeguard of priest, 129
Preaching, see *Sermons*
Press, Catholic: fine language in, 391
Priest: administrator of parish and *Missa pro populo,* 633; at prayer, 348; broadcasting faith, 159; his care of Negro, 144, 618; holiness of, 125; meditation a safeguard, 132; monthly recollection for, 59; on killing ourselves, 51; parish clubs, 178; Pius XI to, 262; present state of soul of, 61; struggle for sanctity, 125
Priesthood: Pius XI on, 262
Principal patron of church, feast of, 534
Private: and liturgical prayer, 1, 225; devotions, liturgical and, 349
Pronunciation of: *Kyrie eleison,* 192; liturgical Latin, 375
Protestant congregations, 48
Public school children, catechizing, 572
Pulpit: fine language in, 391
Question period on radio, 162
Radio, priests on, 159
Rasle, S.J., Fr. Sebastian, 34
Reading bad books, 51
Recent theology, 193
Reconstructing social order, anniversary of encyclical on, 449
Relics: kissed or applied to head, 416
Religious guidance of women entering religion, 598
Rennolds, Rev. Paul, 36
Requiem: see *Mass*
Restitution, case of, 66
Retreats for priests, monthly, 60
Reuss, Fr.: on changing Constitution, 165
"Rhythm" theory, morality of, 587
Rice, Dr.: on sterility and fertility in women, 582
Right to: baptize converts, 531; choose church of funeral, 309
Roelker, Dr.: on recent Canon Law literature, 418
Roman Breviary, title of, 523
Rome: ancient and modern, 133; seven churches in, indulgence of, 535
Rosary of: Five Wounds, 315; Seven Joys of B.V.M., 405
Rural: Catholic home missions, 337; missions, Missionary Servants and, 618
Ryan, Mgr. John A.: on periodical continence, 595
Sacramenta propter homines, 176
Sacred Head of our Lord, devotion to, 311
Sacrificing spiritual for temporal, 409
Saint: Clement's Church, Rome, 417; Paul and weaker brother, 609; Sulpice and non-parochial school children, 572
Salvation outside Church, 512
Scala Santa, indulgences, 316
Schaaf, Dr.: on children born of Catholics and canonical form of marriage, 630
Schaefers, Fr.: on Extreme Unction, 173
Scholasticism: in Constitution of U. S., 170; studies on, 134
Schrembs, Gregorian chant manual, 78
Schrott, Fr.: on *Tre Ore,* 296
Seminarians: and Catholic Evidence Guild, 501; in C.M.T.C., 186; on vacation, 80, 186
Sermons: at missions, 57
Server at Mass in girls' school, 81
Servile work on Sunday, 74
Seven: churches in Rome, indulgences of, 535; Joys of Blessed Virgin, 405
Sharp, Dr.: on authorization of Baltimore Catechism, 516
Sheehy, Dr.: on guidance of women entering religion, 598
Sick-calls in hospital, 174
Sin, co-operation by wife in, 189
Singing of Passion on Palm Sunday and Good Friday, 313
Six days' Creation, 82
Slavery, the Church and, 152
Social: encyclicals, anniversaries of, 449; life in parish, 179
Socializing influence of Mass, 47
Solemn services in Holy Week, permission for, 308
South, poor and non-Catholic, 157
Spirit of German Catholics, 399

Spiritual Exercises and *Imitation of Christ,* 570
Spiritual: for temporal, sacrificing, 409; life, by-products of, 356; sense, loss of, 355
Spirituality of: *Imitation of Christ,* 561; St. Benedict, 570
Statement on commemoration of anniversaries of social encyclicals, 449
Stations of Cross: changing, 317; indulgences for Way of Cross, 415
Sterility and fertility in women, 582
Stipend increased by reason of extrinsic title, 529
Sunday, servile work on, 74
Support of bad agencies, our, 51
Sydney, his colonial influence, 170
Teachings of Acts of Apostles, 519, 624
Temples of Holy Ghost, men are, 27
Temporal, sacrificing spiritual for, 409
Tenebrae, curtailment of, 313
Thanksgiving after Communion, 71
Theocentric and Christocentric, 11
Three Hour Devotion, 296
Thurston, Fr.: on Eucharist in Abyssinian Church, 237
Title of Roman Breviary, 523
Tre Ore on Good Friday, 296
United States, conversion of, 618
Use of Missal, lay, 305
Vacation, seminarians on, 80, 186
Vatican Library, 135
Veil of ciborium, 187
Ventura, Fr.: on guardian angels, 27
Vermeersch, Fr.: on "rhythm" theory, 588
Visit to altar of repose on Good Friday, indulgence for, 312
Waldron, Fr. Edmund, 33
Walsh: Dr., on authorization of Baltimore Catechism, 414, 516; on killing ourselves, 51
Water and wine in chalice, 75
Way of Cross, indulgences for, 415
Weaker brother, St. Paul and, 609
Wednesday and Friday fast, ancient, 15
Westbrook, Col. Thomas, 34
Wife's co-operation in sin, 189
Wine and water in chalice, 75
Women: entering religion, guidance of, 598
Women's dress, immodesty in, 73
Workingmen's indult applied, 66
Youth, retreats for, 57

BOOK REVIEWS.

Aaron: Means of Grace 333
Ad Catholici Sacerdotii Fastigium .. 221
Albert-le-Grand 202
Alicia: Meditations for Religious .. 434
Alpha et Omega? Moran:— 207
Among the Wolves: Novi:— 649
Anglicanism. More and Cross:— . 198
Anima de Pio Decimo 547
Antiguo Testamento 82
Apostles' Creed. Felix:— 445
Ark and Dove. Ives:— 440
Arthur Lee. Phelan:— 213
Attack on Lourdes 197
Attwater: Eastern Catholic Churches 210
Augustine Synthesis 540
Auxilium Infirmorum 334
Baier: Catholic Liturgics 544
Bandas: Religion Teaching and Practice 645
Baptism of Infant and Fetus 555
Baptismal and Confirmation Names . 219
Barth: God's Search for Man 198
Bea: De Pentateucho 82
Beehan: Virgin Most Powerful 334
Beitrag zur Erforschung des Barockschriftums 555
Benson: Judgments of Father Judge 105
Berdyaev: The Bourgeois Mind 442
Bible Mariale 202
Bosco: Ven. Dominic Savio 324
Bourgeois Mind. Berdyaev:— 442
Bowen: Pioneers of Faith 555
    Baptism of Infant and Fetus .. 555
Box: Miracles and Critics 197
Bread of Heaven. Swint:— 650
Brenan: Schools of Kildare and Leighlin 551
Brendan: Catholic Faith 99
Brodrick: St. Peter Canisius 637
Burke: Lent and the Mass 429
    Pray for Us 650
Callahan: Return to Novitiate 651
Cappello: De Sacra Ordinatione 205, 423
Castel: The Rose of China 647
Catechism of Christian Doctrine .. 436
Catholic Evidence Guild 333
    Faith. Gasparri:— 99
    Life and Action. Jaegen:— .. 650
    Liturgics 544
    Missal Supplement 557
Catholicism, Protestantism and Capitalism 329
Catholics and Independence 444
Cecil: Selected Annotated List of Books and Magazines for Parish School Libraries 648
Ceuppens: De Historia Primaeva .. 82
Chaplain Duffy of Sixty-Ninth 553
Chapters in Frontier History 100
Chelodi: Jus Poenale et Ordo Procedendi 426
Christ for Us and in Us 198
Christian Life Calendar 104
Christianus. Schmitt-Vonier:— ... 652
Church and State in Tudor Ireland . 643
    Edifice and Its Appointments 104, 430

Cicero's Milo. Donnelly:— 107
Clemens Alexandrinus, Register 96
Code: Elizabeth and English Catholic Historians 548
Collapse of Cotton Tenancy 335
Collins: Church Edifice and Its Appointments 104, 430
Collomb: Manuel d'Etudes Bibliques 82
Colloquia Joannis L. Vives 556
Commandments in Sermons. Crock:— 644
Compendium Theologiae Moralis 319
Conte a Coronata: De Delictis et Poenis 427
Cooper: Religion Outlines for Colleges 435
Correlative English. Lloyd:— 654
Crock: Commandments in Sermons 644
Croegaert: Tractatus de Rubricis Missalis Romani 646
Cross and Moore: Anglicanism 199
Crostarosa. Ven. Maria Celeste:— 558
Cullen: The Rose of China 647
Daily Progress in Religious Virtues 335
D'Ales: De Deo Trino 537
D'Arcy: Pain and Providence 437
Davis: Moral and Pastoral Theology 319
De Blacam: Gentle Ireland 335
Decade of Research in Early Christain Literature 107
De Dei Cognoscibilitate 97
  Deo Trino. D'Alès:— 537
  Historia Primaeva 82
Delany: Married Saints 95
  Rome from Within 543
De la Roncière: La Grande Aventure 550
  Pentateucho. Bea:— 82
  Sacra Ordinatione 205
Descoqs: De Dei Cognoscibilitate 97
Desmarais: Albert-le-Grand 202
De Varceno: Institutiones 433
Development of Christian Doctrine 195
De Wulf: History of Medieval Philosophy 428
Dictionnaire de Spiritualité 108
  de Théologie 202
Dieu, Soleil des Esprits 220
Dingle: Faith and Modern Science 197
Dinnis: In Merlac's Mirror 334
Dominica: Story of the Church 557
Donnelly: Cicero's Milo 107
  Little Cords 333
Doris: French Missionaries 556
Dru: In Search of Mozart 557
Duplessy: Attack on Lourdes 197
Earls: Hosting of the King 652
Eastern Catholic Churches 210
  Churches Quarterly 199, 220
Echoes Eternal. Moffatt:— 104
Edwards: Church and State in Tudor Ireland 643
Elbert: Three Hours' Agony 555
Essay toward History of Education 328
Essays in Culture. Wolfe:— 101
Eudes: Œuvres Sacerdotales 556
Evolution and Origin of Species 654
Exhortation to Catholic Clergy 221
Facchinetti: L'Anima di Pio Decimo 547
Faith and Modern Science 197
  and Reason 544
Fanfani: Catholicism, Protestantism and Capitalism 329
Favre: Great Mystic of 18th Century 558
Feasts of Our Lady 333
Felix: The Apostles' Creed 445
Flick: Chaplain Duffy 553
Formazione e Sviluppo della Doctrina della Interpretazione Autentica in Diritto Canonico 420
Foundation of Christian Faith 198
Four Independents. Sargeant:— 324
Franciscan Almanac 444
  Message to World 641
French Catholic Missionaries 556
Gardner: Queen Gadwiga 106
Garraghan: Chapters in Frontier History 100
Gasparri: Catholic Faith 99
Gemelli: Franciscan Message 641
Genevois: Bible Mariale 202
Gentle Ireland. De Blacam:— 335
Gerster a Zeil: Ius Religiosorum 219
  Jesus in Ore Prophetarum 217
Ghéon-Dru: in Search of Mozart 557
Giacchi: Formazione e Sviluppo della Doctrina della Interpretazione Autentica in Diritto Canonico 420
Glody: Shepherd of the Far North 214
God's Search for Man 197
  Ways. Sister Marie Paula:— 105
Good Manners. McLean:— 105
Gospel according to St. Matthew 208
Gouraud: Return to Novitiate 651
Graham: New Psalter 555
Grande Aventure. De la Roncière:— 550
Great Mystic of 18th Century 558
Grzymala: Ratio Sacra in Matrimonio Canonico et Civili 424
Guide Book for Learning My Religion 436
Guignebert-Hooke: Jesus 197
Gummersbach: Unsündlichkeit und Befestigung 220
Haecker: Virgil, Father of West 107
Hannan: Story of the Church 557
Hawks: McGarvey and Open Pulpit 94
Heaven, An Anthology 545
Heffron: Catholic Evidence Guild 333
Herrera: Legislacion Eclesiastica 445
Historia Biblica 82
History of Medieval Philosophy 428

Holweck: Seal of Confession 221
Holzammer: Historia Biblica 82
Hooke: Jesus 197
Horan: Catechism No. 2 436
Hornback: The Walters Family 108
Hosting of the King 652
Houck: Our Palace Wonderful 652
Hudleston: Spiritual Letters of Dom John Chapman 208
Hughes: Franciscan Message 641
    St. Joseph Cattolengo 552
Hurley: I Believe 653
I Believe. Hurley:— 653
Idea Kosciolaw ujeciu rosyjskiej teologji i historjofji 200
Imelda: Learning My Religion 436
Indirizzi e Conquisti della Filosofia Neo-scolastica Italiana 109
In Merlac's Mirror 334
    Quest of Beauty. Verkade:— 653
    Search of Mozart 557
Institutiones Juris Canonici 427
    Theologiae Moralis 433
Iorio: Compendium Theologiae 319
Isabel the Crusader. Walsh:— 215
Itineraire et l'Idéal Monastique 220
Ius Religiosorum in Compendium 219
Ives: The Ark and the Dove 440
Jaegen: Catholic Life and Action 650
Janssen: Meditations for Religious 434
Jesus. Guignebert:— 197
    in Ore Prophetarum 217
John L. Stoddard. Taylor:— 330
Johnson: Story of the Church 557
Jolivet: Dieu, Soleil des Esprits 220
Judgments of Father Judge 105
Jus Poenale et Ordo Procedendi 426
Kane: Essay toward History of Education 328
Key to Study Lessons 436
Kirche Unseres Glaubens 194
Kirsch: Catholic Faith 99
Kneeland: Retribution 106
Korte: P. Christian Brez. O.F.M. 555
Kösters: Die Kirche Unseres Glaubens 194
Krüger: A Decade of Research 107
Lahitton: Sanctum Sacrificium 204
Learning My Religion 436
Lechtape: Wandlung des Kapitalismus 98
Leen: Progress through Mental Prayer 546
Legislacion Eclesiastica 445
Lelen: Toward the altar 652
Lenhart: Catholics and Independence 444
    Pre-Reformation Printed Books 541
Lent and the Mass. Burke:— 429
Literary Handbook for Catholic Students 102
Little Cords. Donnelly:— 333
Livres Historiques de l'A.T. 82
Lloyd: Correlative English 654
Long: Not on Bread Alone 108
Lord: Our Part in Mystical Body 108
Lusseau: Manuel d'Etudes Bibliques 82
Lynch: Development of Doctrine 195
MacDonald: Evolution and Origin of Species 654
Madeleva: Question of Lovers 334
Man and Beast. Maynard:— 650
Manning: Presumptions of Law in Marriage Cases 538
Manual for Sick 334
Manuel d'Etudes Bibliques 82
Many: Marvels of Grace 106
Marling: The Order of Nature 93
Married Saints. Delany:— 95
Martin: Survey of a Decade 438
Marvels of Grace. Many:— 106
Maynard: Man and Beast 650
McElhone: Feasts of Our Lady 333
McGarvey and Open Pulpit 94
McGrath: Tenement Angel 106
McLean: Good Manners 105
McNeill: Means of Grace 333
McSorley: Sacrament of Duty 432
Means of Grace 333
Meditations for Religious 434
Meet Brother Martin 221
Mellet: L'Itineraire et l'Idéal Monastique 220
Messenger: History of Medieval Philosophy 428
    Studies in Comparative Religion 321
Migne: Patrologia 556
Miracles and Critics. Box:— 197
Moffat: Thoughts on Divine Friend 444
    Thoughts on Holy Eucharist 444
Moffatt: Echoes Eternal 104
Moody: Christ for Us and in Us 198
Moral and Pastoral Theology 319
Moran: Alpha et Omega 207
More and Cross: Anglicanism 198
Moseley: Sunshine and Saints 653
Music, Second Year. Ward:— 439
My Communion. Ryan:— 104
New Psalter, Latin and English 555
Newcomb: St. Theresa Margaret 221
Newman: Development of Doctrine 195
Not on Bread Alone. Long:— 108
Novi: Among the Wolves 649
Novice-Master: Tiers Ordre 219
Œuvres Sacerdotales. Eudes:— 556
Ordeal by Fire. Pratt:— 556
Order of Nature. Marling:— 93
Organized Social Justice 443
O'Rourke: Literary Handbook 102
Our Boys. Reuter:— 333
    Palace Wonderful 652
    Part in the Mystical Body 108
P. Christian Brez. O.F.M. 555
Pain and Providence of God 437
Patrologia. Migne:— 556

- Paula: God's Ways 105
- Pawlowski: Idea Kosciolaw 200
- Perk: Synopsis latina evangeliorum 555
- Perkins: Faith and Reason 544
- Phelan: Arthur Lee 213
- Pioneers of Faith. Bowen:— 555
- Pitrus: Daily Progress in Virtues 335
- Pius X: Exhortation to Clergy 221
  - XI: Ad Catholici Sacerdotii Fastigium 221
- Poppy: Survey of Decade 438
- Prädestination, Sünde und Freiheit 203
- Prado: Praelectiones Biblicae 82, 211
- Praelectiones Biblicae 82, 211
  - Theologiae Naturalis 97
- Pratt: Ordeal by Fire 556
- Pray for Us. Burke:— 650
- Pre-Nicene Church 195
  - Reformation Printed Books 541
- Presumptions of Law in Marriage Cases 538
- Progress through Mental Prayer 546
- Przywara: An Augustine Synthesis 540
- Puetter: Christian Life Calendar 104
- Queen Elizabeth and English Catholic Historians 548
  - Gadwiga of Poland 106
- Question of Lovers. Madeleva:— 334
- Ratio Sacra in Matrimonio Canonico et Civili 424
- Redemptoristine: Great Mystic of 18th Century 558
- Religion Outlines for Colleges 435
  - Teaching and Practice 645
- Religious of Sacred Heart: Heaven 545
- Retribution. Kneeland:— 106
- Return to Novitiate 651
- Reuter: Our Boys 333
- Richard: Théologie et Pieté 652
- Ring: Villeneuve-Bargemont 639
- Rome from Within. Delany:— 543
- Rope: Sts. John Fisher and Thomas More 104
- Rose of China, Marie Therese Wang 647
- Russell: Ven. Dominic Savio 324
- Ryan: My Communion 104
- Sacrament of Duty. McSorley:— 438
- Saint Albert the Great 202
  - Augustin: L'Itineraire et l'Idéal Monastique 220
  - Joseph Cattolengo 552
  - Peter Canisius. Brodrick:— 637
  - Theresa Margaret 221
- Saints John Fisher and Thomas More 104
- Sanctum Sacrificium 204
- Sargeant: Four Independents 324
- Schmidt: Faith and Reason 544
- Schmitt: Christianus 652
- Schools of Kildare and Leighlin 551
- Schüler: Prädestination, Sünde und Freiheit 203
- Schumacher: Learning My Religion 436
- Schuster: Historia Biblica 82
- Seal of Confession. Holweck:— 221
- Selected Annotated List of Books and Magazines for Parish School Libraries 648
- Seraphinus a Loiano: Institutiones 433
- Seventh National Eucharistic Congress 444
- Shepherd of the Far North 214
- Simon: Praelectiones Biblicae 82, 211
- Smith: Baptismal and Confirmation Names 219
- Spiritual Growth through Rosary 334
  - Letters of Dom John Chapman 208
- Stählin: Clemens Alexandrinus 96
- Stapper: Catholic Liturgics 544
- Story of the Church 557
- Studies in Comparative Religion 321
- Sunshine and Saints. Moseley:— 653
- Survey of Decade 438
- Swint: The Bread of Heaven 650
- Synopsis latina evangeliorum 555
- Taylor: John L. Stoddard 330
- Tenement Angel. McGrath:— 106
- Theologia Moralis Codici 319
- Théologie et Pieté d'apres Saint Thomas 652
- Thoughts on Holy Eucharist 444
  - Our Divine Friend 444
- Three Hours' Agony. Elbert:— 555
- Thurneysen: God's Search for Man 198
- Tiers Ordre de Saint Francois 219
- Toward the Altar. Lelen:— 652
- Tractatus Canonico-Moralis de Sacramentis 423
  - de Rubricis Missalis Romani 646
- Tummolo: Compendium Theologiae 319
- Ubach: Theologia Codici 319
- Unsündlichkeit und Befestigung in der Gnade 220
- Vance: Collapse of Cotton Tenancy 335
- Varni: Gospel of St. Matthew 208
- Ven. Dominic Savio. Bosco:— 324
- Verghetti: Colloquia J. L. Vives 556
- Verkade: In Quest of Beauty 653
- Vetus Testamentum 82, 211
- Villeneuve-Bargemont. Ring:— 639
- Virgil, Father of the West 107
- Virgin Most Powerful 334
- Vonier: Christianus 652
- Walsh: Isabel the Crusader 215
  - Woodcarver of Tyrol 443
- Walters Family. Hornback:— 108
- Wandlung des Kapitalismus in Deutschland 98
- Ward: Music, Second Year 439
- William McGarvey and Open Pulpit 94
- Williams: Foundation of Faith 198
- Wolfe: Essays in Culture 101
- Woodcarver of Tyrol. Walsh:— 443

SHEED & WARD

IN THE LIKENESS OF CHRIST

Edward Leen, C.S.Sp. $2.50

This is a treatise on Christian perfection, written in a most persuasive manner, and is the necessary companion volume to Dr. Leen's PROGRESS THROUGH MENTAL PRAYER ($2.00), which has been chosen as *the* spiritual guide for the Seminarians at Maynooth. Of this earlier work the **Clergy Review** said: "Of all the books published recently, it deserves to be treated first. It is outstanding in the qualities that make a book worth writing and worth reading. It is in every sense a remarkable exposition of the discipline of normal prayer." His new book will unquestionably increase Dr. Leen's popularity.

RELIGION AND THE MODERN STATE

Christopher Dawson $2.00

"Mr. Dawson discusses all these matters in the light and spirit of the great Papal Encyclicals. His book deserves to be read in connection with them and that is the highest compliment we can pay it. He is to be specially commended for his clear discussion of the nature and function of Christianity in relation to social justice."—**The Sign.**

THE UNFINISHED UNIVERSE

T. S. Gregory $3.00

"Rarely indeed does an author of spiritual biography bring to his task the wealth of erudition with which this one-time Methodist minister adorns his tale. There are passages of moving beauty in every chapter and a power of imaginative analysis that pours sunlight on the most abstruse problems."—**Catholic Book Club Newsletter.**

THE SECRET OF ST. JOHN BOSCO

Henri Gheon $2.00

"Many lives of St. John Bosco have appeared since his canonization in 1933 but it will be hard to find one as delightful and entertaining as this."—**Catholic Educational Review.**

ST. PETER CANISIUS

James Brodrick $7.50

"The reviewer has seldom been more thrilled by a biography. Unobtrusive scholarship, a fluent, virile style that always fits the theme, a warm but detached human sympathy, and not least an undercurrent of rich humour, make these 850 pages joyous reading. The publishers may well be proud to give to the world this specimen of model hagiography."—**Blackfriars.**

SHEED & WARD SAMPLERS

The first SHEED & WARD SAMPLERS are now ready. Each contains 32 pages from the writings of a modern Catholic author, so arranged as to give a clear notion of the main direction of his thought. Each also contains a portrait and a biographical note. The first Hoffman, G. K. Chesterton. The price is 25c each, five different titles for $1.00.

All from

SHEED & WARD

63 FIFTH AVENUE ∴ NEW YORK

Sexton Service

Offers you

The only nationally advertised brand of foods prepared exclusively for the institutional market.

The security of endorsement by all the leading trade associations in the institutional field in the United States.

The facilities of the only wholesale grocery company operating plants in the two principal American markets—Chicago and New York.

As rendered by America's largest distributors of number ten canned foods, a distinctive service on a complete assortment of quality foods packed in this institutional size container.

Home recipe pickles, relishes and conserves from Sexton Sunshine Kitchens—delicious and appetizing.

Carefully selected coffees—blends resulting from years of careful study—roasted fresh daily at Chicago and Brooklyn.

Special quotations based on major purchases of exclusively institutional merchandise—sharing with you the advantages of a greater buying power.

JOHN SEXTON & CO.
Established 1883
Edelweiss Quality Foods
CHICAGO BROOKLYN

DECORATION
MURALS
ALTARS
STAINED GLASS
LIGHTING FIXTURES
STATIONS
ART METAL

●

RAMBUSCH
Designers Decorators and Craftsmen
2 West 45th St ~ New York City

Catholic
TOWER CHIMES
for *Catholic* Churches

- Every 15 minutes, they sound a distinctly *Catholic* time-peal . . . an adaptation of "Holy God, We Praise Thy Name."
- Thrice daily, at the appointed hour, they play the Angelus . . . automatically.
- Equipped with the Electric Player, they may be set to play, automatically, a program of any type at any desired time. The DEAGAN Library of artist-recorded reproducing rolls includes *Catholic* music for all occasions.

In your parish is some individual who would welcome the suggestion of Tower Chimes as a glorious, living memorial to departed loved ones. May we forward interesting details?

J. C. DEAGAN, Inc., 131 Deagan Building, CHICAGO

DEAGAN
THE MEMORIAL SUBLIME
Tower Chimes

The

Catholic University of America

(MEMBER OF THE ASSOCIATION OF AMERICAN UNIVERSITIES)

GRADUATE COURSES

(Including Late Afternoon Courses)

FOR PART TIME AND FULL TIME STUDENTS

(Co-educational)

COURSES IN

- ARCHITECTURE
- BIOLOGY
- CELTIC
- CHEMISTRY
- CHURCH HISTORY
- COMPARATIVE PHILOLOGY
- ECONOMICS
- EDUCATION
- ENGLISH
- FRENCH
- GEOLOGY
- GERMAN
- GREEK
- HISTORY
- ITALIAN
- MATHEMATICS
- MECHANICS
- PHILOSOPHY
- PHYSICS
- POLITICS
- PSYCHOLOGY
- NURSING EDUCATION
- RELIGION
- ROMANCE LANGUAGES
- SEMITIC LANGUAGES
- SOCIOLOGY

Arrangements for graduate work may be made by corresponding with

DEAN ROY J. DEFERRARI
Dean of the Graduate School
CATHOLIC UNIVERSITY
WASHINGTON, D. C.

What to read in current Catholic books

BLOOD-DRENCHED ALTARS

By Bishop Kelley

$2.00

Now ready in a complete, thin-paper, $2.00 edition—third printing—this dynamic, truthful, and intensely interesting account of Church and State in Mexico continues to spread its startling message of "Justice" to the world in this moment of wide-spread interest in Mexican affairs.

* * *

THE GREATEST *of the* BORGIAS

By Margaret Yeo

$2.50

One of the most absorbing biographies of the season. St. Francis Borgia has always been a figure of uncommon interest — the "white" sheep of a family despised through the Ages. The very idea of one of our most important saints emerging from a family of such ill-repute as that of Borgia has ever been most intriguing. You will be delighted with this splendid new characterization which shows him as a charming and sympathetic personality in contrast to the usual idea that he was a dour, cruel bigot. Action and drama combine to offset the splendor of him who was the *greatest* of the Borgias. A Science and Culture Book.

* * *

A PREFACE TO LIFE

"Is Life Worth Living?"

By Father James, O.M.Cap.

Watch for announcement of the publication of this illuminating, inspiring, and popular guide to a proper philosophy of life. The author hopes the manner of his discussion will be such as to appeal to the average man. "I have chiefly before my mind," he writes, "those people who are shy of philosophy as one might be of a long neglected friend or simply because in their minds philosophy is associated with aristocracy and leisured luxury." A Religion and Culture Book.

* * *

THE MORAL UNIVERSE

By Fulton J. Sheen

$1.50

A simple presentation of Christian life in the moral order. The purpose of the book is to show that God did not make a mechanical universe where goodness is automatic but a moral universe in which by struggle and voluntary effort characters are meant to emerge.

* * *

IGNATIUS LOYOLA

By Robert Harvey

This account of Ignatius Loyola may truly be termed unique—it is the work of a Protestant clergyman and as such, it presents Ignatius from an entirely new point of view. The author evidences great respect and love for Ignatius himself and there is none of the over-emphasis on medieval laxity of morals that might be expected. A well written, fully documented appreciation of one of our great saints. A Science and Culture Book.

* * *

THE GREATEST CALLING

By the Most Rev. S. Waitz, D. D.

Translated by the Rev. Joseph Stang

$1.50

Twelve meditations planned to offer inspiration and encouragement for priests in their own daily spiritual life. The author, who is Prince Archbishop of Salzburg, has achieved wide recognition as a Pauline scholar and authority, and is a writer and speaker of note.

At Your Book Store

THE BRUCE PUBLISHING COMPANY

New York :: Milwaukee :: Chicago

READ THIS AND HELP

(CONNECTICUT) "Until nearly time for your broadcast, I had determined not to listen in once more, for fear of being influenced by that impossible Catholic teaching. Today I made myself listen on my knees to prove my resolution to see God's hand and submit my awful will to His."

THE CATHOLIC HOUR

TIME . . . Sunday—6 to 6:30 P. M. (Eastern Standard Time).

STATIONS . . . WEAF network of the National Broadcasting Company (55 Stations).

SPONSOR . . . National Council of Catholic Men in cooperation with N. B. C.

MUSIC . . . Father Finn and his famous Paulist Choristers and Mediaevalists.

MISSIONARY SCOPE . . . Letters regularly from every one of the 48 States and Canada, and occasionally from Alaska, Hawaii, West Africa, Mexico, Bahamas, Canal Zone, Puerto Rico, Ireland, Cuba, Philippines, Falkland Islands, South America, England, France, Turkey.

BOOKLETS . . . All main addresses published in paper bound booklets—1,400,000 distributed as of December 31, 1933.

DONATED . . . Radio facilities of the National Broadcasting Company and associated stations.

EXPENSES . . . Speakers' and musicians' honoraria and expenses; maintenance of office staff; postage and other office expenses; printing and distribution of addresses, etc.

YOUR HELP IS NEEDED

Even A Dollar Will Be Welcomed

Write National Council of Catholic Men,
1312 Massachusetts Ave., Washington, D.C.

(Note: Even this space is donated, and it should rightly be paid for.)

EVERY CHURCH CAN NOW AFFORD FINE ORGAN MUSIC

Truly revolutionary has been the influence of the Hammond Organ throughout the realm of church music. This new instrument is within the means of *every* church. Costing no more than a good grand piano, having no pipes, requiring no installation or architectural alterations, the Hammond is amazing in its adaptability to wide-ranging requirements—and in the inspiring tonal quality that it places at the musician's command.

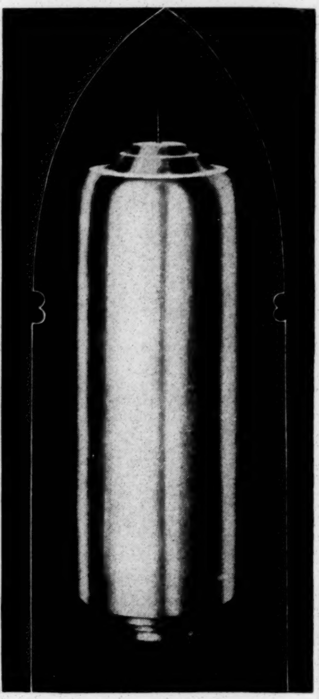
Before the public less than a year, it has been installed in over 250 churches. Among them are notable examples of how adequately this splendid instrument can serve large churches. On the other hand, its small size, portability and extremely low cost (church installations range from $1250 to $2000) make it ideal for chapels, missions and even the smallest churches.

Learn all about the Hammond Organ by actual demonstration. Have your own organist play it. Know its wonderful possibilities at first hand. Full information, together with the name of your nearest dealer, will be sent you on application. THE HAMMOND CLOCK COMPANY, 2931 North Western Avenue, Chicago, Ill.

HAMMOND ORGAN

CRAFTSMANSHIP IN CANDLES

the Sanctolite



THE Sanctolite is a high-quality seven-day candle. It burns slowly, steadily and clearly, and is odorless and smokeless. When you use the Sanctolite, you are sure of the best possible results.

Write for Information Concerning the New Sanctolamp. The new Sanctolamp, recently designed by Will & Baumer, is a greatly improved sanctuary lamp, artistically suited to any architectural scheme and scientifically designed for trouble-free service under all conditions. Adaptable to standing, hanging, or bracket fixtures.

Will & Baumer Candle Co., Inc.
The Pioneer Church Candle Manufacturers of America
Syracuse, New York

NEW YORK
15 E. 32nd St.

BOSTON
71 Broad St.

CHICAGO
162 N. Franklin St.

LOS ANGELES
954 S. Flower St.

MONTREAL
422 Notre Dame St., E.

BISHOPS ARE HUMAN!

Don't try their patience in a solemn ceremony by handing them a dead censer. It may take years for you to explain that you did not have an *Instant Lighting Charcoal.*

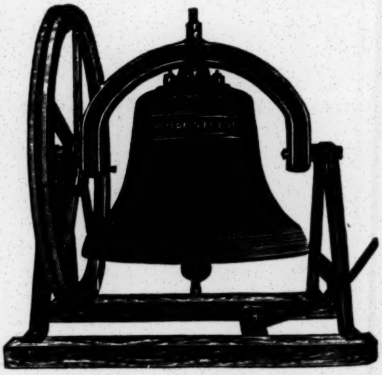
BE RITE WITH SELF-LITE

Ask Your Dealer.

CHAR-LITE MFG. CO , ST. LOUIS, MO.

St. Louis Bell Foundry

Stuckstede & Bro., Proprietors
2735-37 Lyon Street :: St. Louis, Mo.



Finest Grade Church Bells

Peals and Chimes of Best Quality Copper and Tin

Catalog free on request

Dealers and Specialists in

CATHOLIC CHURCH and INSTITUTIONAL

— BONDS —

We solicit inquiries for the underwriting of Bond Issues secured by Catholic Churches and Institutional Properties anywhere in the United States.

Now is a most favorable time to refund outstanding loans carrying a high interest rate.

Through the issuance of Bonds, present indebtedness may be replaced by a long term loan bearing lower rate of interest and more favorable terms to the borrower.

Whether you are contemplating a new indebtedness or the refunding of a present indebtedness, communicate with us without any obligation on your part.

H. J. LYNCH & COMPANY, INC.

Field Building, 135 So. LaSalle St. - - - - - CHICAGO, ILL.
27-33 West 60th Street - - - - - - - - NEW YORK, N.Y.

When the Bishop comes it is well to have at hand the

Manual of Episcopal Visitation and Sacrament of Confirmation

25 cents a copy; . . . 5 copies $1.00

✝

American Ecclesiastical Review

1722 Arch Street Philadelphia, Pa.

For the Sacristy and the Sanctuary

Manual of Forty Hours' Adoration

This Manual contains LITANIÆ ET PRECES: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics, and Prayers.

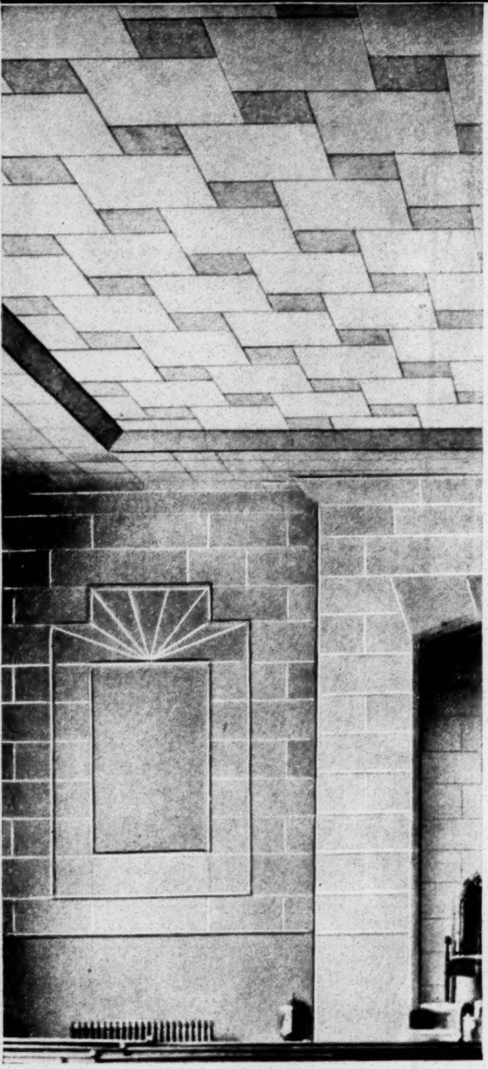
Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy. Five copies, one dollar

American Ecclesiastical Review, 1722 Arch Street, Philadelphia, Pa.

Seven Out of Ten Churches Need Repai

Nu-Wood is the Answer for Interior



Notice the great dignity afforded by Nu-Wood Tile in this church interior.

A recent survey in an American city showed that seven church buildings out of ten were in need of repairs. One can imagine the interiors of those seven churches... unsightly cracked plaster...peeling paint...shabbiness triumphant.

It costs so little to make a church interior beautiful—perhaps more beautiful than it has ever been. Nu-Wood, the predecorated, multiple-purpose wall and ceiling covering, hides the shabby surfaces, brings a soft glow of attractive color, interesting texture and dignified harmonious design to the church auditorium, foyer and other rooms. Nu-Wood makes the church interior *acoustically correct.* Nu-Wood insulates effectively against heat and cold, making the church more comfortable in summer and cutting fuel bills in winter.

Nu-Wood is today's answer to economical remodeling. Investigate it for *your* church building!

NU-WOOD

MADE BY THE MAKERS OF BALSAM-WOOL

WOOD CONVERSION COMPANY • Room 131, First National Bank Bldg., St. Paul, Minn.
I want to know more about NU-WOOD. Please send me, without obligation on my part, information and ill

Name .... *City* ....

Address .... *State* ....

Firms with Episcopal Authorization to Replate and Repair Sacred Vessels

BALTIMORE:	**JOHN MURPHY CO.,** Park Avenue and Clay Street.
BOSTON:	**BIGELOW KENNARD & CO.,** 511 Washington Street. **MATTHEW F. SHEEHAN COMPANY,** 22 Chauncey Street.
BUFFALO:	**CATHOLIC UNION STORE,** 828-830 Main Street.
CHICAGO:	**ALT SILVER PLATE MANUFACTURING CO.,** 413-421 North State Street. **BENZIGER BROTHERS,** 205-207 W. Washington Street. (Factory: Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.,** 1530-32 Sedgwick Street. **LAWRENCE N. DALEIDEN & CO.,** 63 N. Washington Blvd. **ECCLESIASTICAL GOODS CO.,** 109 N. Dearborn Street. **D. B. HANSEN & SONS,** 23 N. Franklin Street.
CINCINNATI:	**BENZIGER BROTHERS,** 429 Main Street. (Factory: Brooklyn, N. Y.) **FR. PUSTET CO.,** 436 Main Street.
GRAND RAPIDS:	**F. H. McGOUGH & SONS CO.,** 30-32 Division Ave., S.
MILWAUKEE:	**DIEDERICH-SCHAEFER CO.,** 719 North Broadway. **A. WERNER,** 1237 North Water Street.
NEW YORK:	**BENZIGER BROTHERS,** 26-28 Park Place (one block north of Barclay St.) (Factory: Brooklyn, N. Y.) **BOHNE BROS. & CO.,** 39 Barclay Street. **THE FEELEY CO.,** 47 West 51st Street. **THE GORHAM COMPANY,** 6 West 48th Street. **WILLIAM J. HIRTEN COMPANY, INC.,** 25 Barclay Street. **FR. PUSTET CO.,** 14 Barclay Street. **THE EDWARD O'TOOLE CO., INC.,** 65 Barclay Street. **RAMBUSCH DECORATING CO.,** 2 West 45th Street. **C. WILDERMANN CO., INC.,** 33 Barclay Street. **D. B. HANSEN & SONS,** 22 Park Place. **H. P. FARRELL,** 120 Walker Street.
OMAHA:	**KOLEY PLATING CO.,** 2512 Farnam Street.
PHILADELPHIA:	**H. L. KILNER & CO.,** 1214 Arch Street. **F. C. PEQUIGNOT,** 908 Land Title Bldg., Broad and Chestnut Streets. **FRANK QUIN & CO.,** 46 North 9th Street. **HERMAN J. WOLF,** 539-543 W. Huntingdon Street. **WRIGHT MANUFACTURING CO.,** 133 Master Street.
PROVIDENCE:	**THE GORHAM COMPANY,** Elmwood. **JOSEPH TALLY,** 505 Westminster Street.
ST. LOUIS:	**B. HERDER BOOK CO.,** 17 South Broadway.
ST. PAUL:	**THE E. M. LOHMANN CO.,** 413-415 Sibley Street.
SAN FRANCISCO:	**BENZIGER BROTHERS,** 49 Fourth Street. (Factory: Brooklyn, N. Y.)
YORK, PA.:	**FRANK C. BAYER,** 17-19 E. Market Street.

A SELECTION OF THE SPIRITUAL BOOK ASSOCIATES

The Sacred Heart of Christ: Spiritual Readings

By Rev. F. Konz, O.M.I.

With Introduction by **Rev. F. X. Downey, S.J.,** *Director of the Spiritual Book Associates*

Father Downey, S.J. says of this book, "The author in this inestimable work reveals in a distinctive way the intimacies and the largesse of the Sacred Heart in a vivid portrayal of fact without the usual unwanted sentimentality. Some pages I believe to be inspired for certain souls; some chapters will captivate every reader; some paragraphs will move mountains of apparently impassible obstacles. Father Konz has produced a worth-while book."

Net $2.00, Postage, 10c

THE PASTOR AND MARRIAGE CASES

The Celebration, Adjudication, and Dissolution of Marriage

By Rev. Matthew Ramstein, O.M.C., D.D., J.U.D.

Part I contains a simplified presentation of the entire law concerning the canonical preliminaries to marriage: interrogation of the parties, documents required before marriage, authorization to assist, validation of marriage, registration of marriage, etc. In Part II which covers 122 pages, the author describes in great detail the procedure to be followed when relief is sought from the bonds of a former marriage in the following cases: disparity of cult cases, ligamen cases, defect of form cases, Pauline Privilege cases, the new so-called Montana case, and ratum et non consummatum cases. After explaining the theory in each case the author lists the documents to be submitted, and adds forms or questionnaires for obtaining affidavits from the parties and witnesses. A unique contribution to canonical literature.

Net, $2.00. Postage, 10c

THE FLYING MISSIONARY

How a Modern Apostle of Christ Spreads the Gospel

By Rev. Paul Schulte, O.M.I.

Founder and director of MIVA, the Association for Modern Transportation Facilities in Missionary Districts.

Translated by George N. Schuster
Managing Editor of "The Commonweal"

The story of an Oblate Missionary in Africa who conceived the plan of "servicing" the many missions among the African Negro tribes, which are wide flung in this immense territory, *by means of the airplane*, automobile, or motorboat, instead of ox-cart. Father Schulte, called "The Flying Missionary," gives an intensely interesting account of his training to become an air pilot, interspersed with thrilling as well as humorous adventures, and finally, of his services to the Mission work. Truly a wonderful odyssey of priestly action.

Net, $2.00. Postage, 10c.

1792 BENZIGER BROTHERS 1936

New York, 26-28 Park Place (One block north of Barclay St.)
Cincinnati, 429 Main Street
Chicago, 205-207 W. Washington St.
San Francisco, 49 Fourth St.

BUTLER'S

Lives of the Saints

THIS standard work is being thoroughly revised under the critical and constructive eyes of Father Herbert Thurston, S. J., and Mr. Donald Attwater. Eight volumes—for the months of January, February, March, April, May, July, August and September—are now available. No convent, rectory, or seminary can afford to be without this indispensable set for reference or spiritual reading. You may lighten the burden of purchasing these books by following either of these two plans:

How to buy BUTLER'S LIVES OF THE SAINTS *Now*

PLAN NO. 1—Order the present eight volumes now. We shall ship then, *postpaid*, for $22.00. We shall then hold your standing order for the remaining volumes and we shall ship them individually as they appear, billing each separately.

PLAN NO. 2—Order the present eight volumes and we shall ship one volume each month for the next eight months, billing you for each book as you receive it. Thus you will distribute the cost over a longer period. The remaining volumes will go to you as they appear.

To be complete in 12 vols. Cloth. Octavo. $2.75 per volume

P. J. KENEDY & SONS

12 Barclay Street NEW YORK